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This present treatyse conteyneth a deuoute con-
templacyon and oꝛeꝑson the whiche who so euer it
say and it wyll ymagen deuoutly with very repen-
taunce of his synnes he may obteyne of god con-
solacyon in al trybulacyon and exaudyꝑcyon of al þ
that he shal requyre of god salutarely to his soules
helthe.

The poze synner begynneth in saynge deuoutly



Dyght benygne ryght pyteful & ry-
ght mercyful loꝛde & redeꝑtour Ihesu
crist sone of þ ryght sacryd byrgþ ma-
ry sauour of al þ woꝛlde. I poze synner
requyre þ ryght hūbly þ it may plese þ
to gyue me grace & wylte pardō me þ Also myseta-
ble a synner in suche wyse sholde presume as to ap-
proche vnto þ / for whan I beholde ouer al I fynde
none other refuge but þ for to recōforte & also che-
re myn herte replenysshed with heuy nesse / & with
bytternes perced w þ glayue & greuousnes of my
ryght horryble & innumerable synnes for þ whiche
I haue renne in thyne indygnacyon & am not woꝛ-
thy to haue pardon noꝛ mercy as vnto me yf it ple-
se the not me to socoure and to ayde by thy ryght
benygne grace and infenyte mercy.

The swete sauour Ihesus hangynge on the crosse
answereth.

What arte thou.

The poore synner.

I Am a poore mysetable synner fallen in to þ
fylthes myseryes and in felycytees of synne
in peryll & daūger to be dampned eternally yf þ de

the take me in my synnes.

The blessyd saupour Ihesu answereth.

Leue this drede and so fere not þe dethe eternall ne the greuous tormentes of helle menyng that thou wylte do true penaunce for thy synnes that thou hast comytted and from this day forwarde flee theym and kepe the well that thou fall not in them agayne. For I am descended downe from the realme of god my fader full of Joye & solace and of blessydnesse: and am come into this vale of mysery and wretchednesse for to take and receyue intollerable dolour payn and pouerte both in my soule and in my body and in al my membres & to susteyne volūtarely i al my partyes sclyttrues for the. And for to redeme the poore synners & them to deliuer from eternall heuynesse & from the horrible paynes of helle & them for to brynge & to redeme in to the realme celestyall of god my fader. / where they shall fynde Joye incomprehenyble wth outen ende. Dyspayre thou not than for thyn offenses and synnes of what gretenes or foulnes so euer they be. for I shal forget the all yf thou wylte forget and leue thy cursed wyll / and dysordynate custome. And I shal pardon the of them whan that thou leuest them and of theym haste very dyspleasure and true repentaunce. And whan thou wylte valpauntly and strongly resyst and fyght agaynst thy cursed inclynacyon / agaynst the worlde the deuyll & the flesshe & generally agaynst al synnes that shall I entre redely in to the batayll with the / for to helpe the to haue the vyctorye / and I shal not le

ue the at this hour / but there all thy synnes shalbe
 pardoned & also thy soule shalbe my soule & spous
 le to the ende that the there may haue super habun
 daunce of grace where she hath had super habunda
 ce of synnes / and I shall dwelle with the for to ex
 horte the in good werkes / and I shall not haban
 don the vnto the tyme that thou shalt leue me / and
 shalt retozne vnto thy synnes in fleyng away fro
 me and chalyngge me by cursed wyll and submyt
 tyngethe vnto the deuyl of helle / and for to with
 drawe and delyuer the from that I say to the nowe
 that I take especyall compassyon and pryce of those
 the whiche wyll kepe themselves from synne and I
 am theyr protectyon. Nowe take hede vnto me &
 thynke well in thyne herte that that nowe I shall
 sayke the. I wyll be byloued. I wyll that man put
 his trust in me. I wyll be worshipped and requy
 red by waylynges and profoude dolour of herte in
 grete haboundaunce of teres. That is the songe the
 whiche pleaseyth me beste / that is the grettest melo
 dy that mā may present vnto me. For thou mayst
 neuer do vnto me more acceptable or agreable ser
 uyce than to bewayle thy synnes & to be sorowfull
 with me. And in so doyng & supportest me wth the
 dedes of my crosse in beryng them with me.

¶ The poore synner.

O Ryght swete / and ryght benygne Ihesus I
 vnderstande nowe that thou louest me moche
 parable more than I do my selfe. Thou hast then ed
 me howe moche thou haste wylled to be fastened
 and hanged vpon the tree of the crosse and to dye

I in.

Shamefully for me in offeringe thyself precyous sa-
crefice vnto god thy blessed fader for to redeme me
poor and myserable synner. If I dyd as moche dy-
lygence for to saue myselfe as thou dost dayly in
guyng me good inspyracyns and the good exā-
ples of other vertuous lyuers I sholde neuer be dā-
pned. for none is dampned saue onely he þ which
hateth hymselfe by commyttynge of synne contra-
ry vnto thy wyll and desyre. And verely I knowe
that thou taste none in hateded but onely them the
whiche doth synne wyttyngly. Nowe than who so
me euer doth synne hateth his soule accordyng vn-
to the saynge of holy scripture and so by the conse-
quent he hateth hymselfe that synneth. But thou
gracyous and mercyfull lord louest man as thyn
owne selfe and nothyng hatest but the abhomy-
na- ble and horryble synne which is infixed in hyn by
contynuaunce.



Sanguis eius super nos & super filios nostros.

The blessed Ihesus and sauyour answereth.

A Buely my frende there is no thyng that I hate so moche as synne & cursed will & the cause is suche / for that it is contraryous vnto my dyuynyte. And I haue shewed it vnto the all þ dayes of my lyfe in many sundry and dyuers maneres takynge euer moze pyte and cōpassyon of the. But alas thou euer renewest my sorowe in as moche as in the is / and that as many tymes and as often as thou cōmyttest ony synne / and this is the manere how. I receyued in the byrnyng all wombe of my blessed moder entyrelly my passyon dolorous in my herte / as sone as nature humayne was conuoynd vnto my dyuynyte / and haue continually scne my dolorous passyon in myrour of my dyuynyte in such the falyon and manere I receyued it on the tre of the crosse the whiche I haue enpynted and fyred in my body by moche hausteryte. I beynge than in this worlde and thynkyng on this paynfull passyon on future and to come / the whiche me semethe as now I suffre continually paynes inestymables / But aboue all these paynes one of the grettest was whan I consydered that so fewe of the people ther on sholde thynke and that to so fewe people it sholde profyte. Not by the defaute of that dolorous passyon / but alonly by theyr cursed & inordynate will / for I am euer moze trauailed & pained for to draw backe these poo synners from theyr abhominable

synnes. But alas when I se that they wyl not re-
tozne and that they perscuer in theyr cursed syn-
nes agaynste my mynde & wyl / & vnto my greate
dyschour such peruerse ingratytude as moch as
in hym is he perceith myn herte thozough in all per-
tyes and reneweth me as it is sayd with the grea-
test payne and doloure of my passyon / the whiche
was so terryble / so harde and so bytter / that there
was ncur thyngelike vnto it . for when that the
hour of it approached. I swete of greate dystresse in
all my mēbers habundantly the swete of rede blode
dystyllynge and reynynge fro my body to þ grou-
de / wylte thou haue moze greate wptnes than my
passyon / and than my deth hath ben the moost do-
lorous and the moost terryble of all other. Beholde
yf thou haste euer redde of ony martyr the whiche
for dystresse of the deth swette blode / certes nay / &
therfore my frende with the profoundyte of thyne
herte consyder in this passage myn estate / and the
greate dystresse that I was in and all for the. And
also cōsyder the secreete of the payne and dolour þ
whiche crucifyed me from the wombe of my moder
inwardly in myn herte whiche was shewed by out-
warde tokens and sensybles vnto my faythfull frē-
des at the houre of my dolorous deth as it was or-
deyned. And therfore drawe the not now fer of but
approche the nere vnto me all full of anguythe for
the and tell me howe it lyketh the.

¶ The poze synner.

O my swete sauour and onely lord Ihesu I
knowe now that thy passyon hath be the mo

ste terryble and the moost dysese full that euer was
Alas than what shall I do myserable synner and
wretched creature / whan my lord god and sauy-
our hath suffred soo moche for me / where shall I
become what thynge for suche and so grete benefy-
te vnto hym shall I yelde I thanke the humbly &
it please the for to shewe me now what I oughte
for to do.

¶ The blessyd sauyour Ihesus answereth.

I Due me onely and shewe me lyberally thy
loue in lyke wyse as moche as in the is in fo-
lowynge & loue that I haue the fyrste shewed / for
the cause wherfore I haue suffred this dolorous &
paynfull passyon hath ben for to byc thy loue and
dylectyon.

¶ The pooze synner.

O Blessyd sauyour Ihesus certaynly thou arte
ryght dygne for to be byloued for as moche
as thou arte ryght infenytyly good for as moche
as thou arte the very knyght the whiche hath ma-
de the felde and foughten valyauntly and boone a
waye the byctory agaynste the grete and myghty
puyssaunt and auncient enemye of mankynd the
deuyll of helle / and hath brought agayne the pry-
soners the whiche were in his pryson. And also for
as moche as thou perdonest vs of all our synnes /
and for as moche as thou vs craitest in oure orey-
sons and louest those the whiche haue the dere thou
arte the fyre of loue and also of charyte the which
arte dyscended downe in to this worlde for to re-
chafe and enflame those the whiche that ben soze

a colde & frozen by slouth and dyspyson of coura-
ge. Thou arte more redy for to socoure than man
is for to requyre / saynge that thou arte come nowe
into this worlde for to calle the poze synners and
brynge them for to gyue thy grace for to make them
after this lyfe myserable to reygne with the glory-
ously in the realme of heuen.

The blessyd Ihesus.

Altes there is nothyng more sterpunge and
embraiyng in my loue and charyte than
often for to thynke and to recorde the swete com-
forte þ I vnto the haue gyuen in saynge I am des-
cended from the realme aboue of my fader full of
delytes and of blessydnesse / in too this myserable
worlde where there is nought but afflyccyon & do-
loure for to brynge the into my paradysle I am co-
me hyther for the. I desyre the with all my herte &
my blessyd & holy fader hathe not spared me for to
redeme the. And therfore thou wylte not spare thy
body for to folowe me & with me to reygne.

The poze synner.

Akwylly he is well myserable vnhappy and
poze acursed the whiche is not enflamed &
embraiyed of thy dyspyne loue and the whiche em-
plopeth hym not perfyteley it for to seche the whiche
thou haste shewed louetaynly by the effecte of thy
dolorous passyon. O my blessyd sauour Ihesus la-
te not noz suffre not in no maner of wyse myn herte
to be colde noz to frece of so grete and greuous
coldenes & froste but that I the reknowlege euer-
more in praynyng and also in thankynges to the

but by thy mercy and by the vertue of the record
upon of those sweete wordes embrace my herte with
thy fyre of charyte and make thou it for to be soft
& to melte as þe waxe dothe before the fyre and as þe
snowe doth by the hete/and feruour of the sonne.

¶ The blessed Ihesus.

BEfore my dolorous passion nature humbly
toke occasiō of unkyndnesse/and man crea
te and not boughte sayd. I am no more bounden
nor holden vnto god than these other creatures/ for
onely by his worde he create & made me as he dyd
the other beestes and hath nomore laboured for me
than for any other vnreasonable beest. But what
shall man say now/ or wherupon may he hymself
excuse at this hour. Truly ingratitude or unkynd
nesse hath nomore place. for I haue more labou
red onely in the redempciō of man/ than I haue do
ne in the creacyon of all the worlde with his conten
tes. for I the whiche was the lord haue ben ma
de the seruaunte. I the whiche was ryche haue ben
ben made poore. I the whiche was ymmortall ha
ue ben made mortall. I the whiche was the sone
of god haue ben made the sone of man I haue su
ffeyned endured and suffred the rebukynge and
derisyon of the euill sayers. I haue suffred al the
se watchers and haue also ben aspyed in my dedes
and operacyons. I haue founde gaynsters and all
so blasphemers in my wordes & in my sermons I
haue receyued agaynst me many mockes & illusiōs

In myn extreme and dystresse I haue had hungre
and thurst/hete/and colde/ & generally all þe pas-
sions of body humayne . And haue suffred paynes
intollerables/ as to be taken/bounde/drawen/be-
ten/mocked/tourniented/enchaled/shoued / and
vpon þe crosse fastned & nayled / & in þe ende haue en-
dured the paynful herour and the dystresse horry-
ble of dethe/ & the shame/confysyon and rebuke of
the crosse.

¶ The poore synner.

O Meruaylous and inestymable loue dylectiō
and charpte incomprehenlyble that thou vn-
to vs hast wylled to shewe blessyd sauyour & redem-
ptour Ihesu/ what thynge may I yelde or redre vn-
to the for all thy innumerable dolours/ the whiche
thou hast suffred for me/ how may I enprynt them
wel in myn herte or thynke on thez day and nyght
couenyently for to reknowlege that/ that thou hast
done for me and that somoche hast wylled to suffre
and endure for me.

¶ The blessyd Ihesus.

I If thou wylte well thynke and perfyrtely vn-
derstonde and comprehend my loue and the
payne intollerable that I haue suffred for þe poore
synner. Thynke that yf it were possyble that thou
myghtest deye a thousande dethes yet were it not
for to be compared vnto the paynes that I suffered
for the. For I tell the that there is no recompensa-
cyon condygne vnto the estymacyon of that that I
haue done/ and susteyned for the.

¶ The poore synners.

M A souerayne lord and redemptour Jesu to
thentent that I may knowe how moche I
am redeuable vnto the my sweete sauour the whi-
che hast wylled to endure so ryght paynfull dethe/
for to gyue me the lyfe eternall. I beseeche the shew
me now yf it please the what the cause was conty-
nually of so dreadfull payne in thy blessyd soule for
thou hast tolde to me here before of thy grace that
thou dydest receyue of þ byrgynyal wombe of thy
ryght sacred moder thy dolorous passyon and so
thou hast in thyn herte suffred and endured conty-
nually thy lyfe.

¶ The blessyd Ihesus.

And the ende that thou mayst be by dyleccyō
and cōpassyon agreable sacrefyce vnto god
byrennyng cleerely and shynnyng by the fyre of cha-
ryte/clensyng al thy synne and infectyons. Consy-
der dyligently with herte by lyuely vnderstandyng
that I haue suffred for the double martyrdome the
one in my body and the other in my soule. As vnto
my martyrdome corporall knowe thou that yet
neuer martyr suffred bodely payne comparable to
my payne. Also the paynes of all the martyres that
euer were or euer shalbe/are nothyng to be compa-
red vnto my grete payne and inestimable dolour
the whiche thyng I shall proue vnto the by aucto-
ryte/by token and also by euident reason fyrst by
the auctoryte of the holy scripture. By the whiche
I make a pyteous exclamacyō sayng thus. O vos
omnes qui transitis per viā attēdite. &c. That is to

saye. O all ye the whiche passe by the waye beholde
and consyder yf that there be ony dolour compara-
ble vnto my dolour/as yf I wolde say. Nay/there
is none suche. Now herken how. Certes it is for
noblesse of my body and of my nature that I ha-
ue taken and fourmed of the ryght precyous blo-
de of my holy and sacred moder. Now is it so of as
moche as the body is more noble and of the more
noble blode/in as moche is it the more tender for
to suffre. Thanne my noblesse and tendernes well
vnderstonde thou mayst comprehend some what
of the gloryousnesse of my paynfull suffraunce. And
whan thou pooze synner dost hereon thynke and it
take within thyne herte/thou offrest thyselfe vnto
god my fader and also vnto me yet in two maners
I haue suffred for y/that is to vnderstonde in my
herte euermore thynkyng & haupng before myn
eyen the grete bytternesse and dysleale of my payn-
full and dolorous passyon and that it approche the
euermore for it was in suche wyse wryten and en-
pynted in my mynde and vnderstondyng y it se-
med me where so euer that I became that I bare &
suffred it presently. As a pylgryme the whiche ha-
th to passe necessarily a peryllous passage thyn-
kyng nyght & daye howe he myght best escape it &
auoyde the daungers the whiche he fereth to fynd
in his passage/& thus hath he no maner of rest in
hymselfe neyther daye nor nyghte/ vnto the tyme
that his pylgrymage and boyage be parfayte and
ended in ike wyse is it of me. And with that whan
the werke of my dolorous passyon was comen. I

suffred in my body paynes and dolours soo terry-
ble and so paynfull that all the paynes of the worl-
de be not to be comparyd vnto myne/as it is sayd
Secondely I proued it by tokens and myracles/
For there was neuer soo many of meruaylous to-
kens at the deth of ony martyr as at my deth and
also at my passyon. The whiche shewed ryght eu-
dently the ryght horryble dystresse and doloure of
my passyon. The sonne loste his lyght. The erthe
dydde tremble. The stones dydde cleue. The mou-
taynes opened as yf they had taken compassyō by
clamours and lamentacyons of my shameful deth
and ryght dolorous passyon. Than yf þ creatures
ensensybles haue felte the bytternes of my deth &
take compassyon of me in my dolorous passyon by
a moze grete reason the hertes of creatures sensy-
bles and resonables. That is to vnderstande of sy-
ners theym ought to tender and to leue theyr syn-
nes in thynkyng how moche theyr god and crea-
tour hathe suffred for them and for theyr synnes
Alas but vnto the contrary they wyll not amende
theym ne suffre lytell or nothyng ne do penaunce
nor pardon them whiche vnto thē haue mysdone
without beyng ashamed nor afrayde for too saye
theyr. Vater noster. Lorde god pardon me my syn-
nes and mysdedes as I pardon those þ whiche me
haue offended the whiche semeth the manere of ir-
ritacyon and indygnacyō for they reterne in theyr
hertes hatred and apetyte of vengeance. Thyrde-
ly I proue the bytternesse and dyscase of my dolo-
rous passyon by reason as well by the cause of my

corruption as for the proportion wel ordeyned in
my complexion of qualytes elementaryes and the
vnyon or permyxion of theym. For my body was
made and formed as it is sayd in the byrgynalle
wombe of my ryght sacryd moder of her ryght pu
re and precyous blode and haue souked of the mylke
of her precyous brestes plentyfull and full of the
grace celestyall in suche wyse that my bodye was
proportioned & complexyoned for to lyue without
synne or more longly thanne lyued. Adam and by
cause of this so stronge complexion the dethe vnto
me was so horryble and so paynful and the sepe
racyon of my soule and also of my body so byolet
And in as moche as my tender fleshe was all pu
re and all clene without synne of as moche was it
the more passyble in these horryble tormentes but
as vnto the martyrdome of my soule knowe thou
that incontynent that I was conceyued in the byr
gynalle wombe of my blessyd moder. I knewe cl
rely all the paynes vniuersall that I shoulde suffre
as I haue tofore sayd and theym I dydde see euer
more continually before the eyen of myn vnderstod
dyngedrynne. And also before þe eyen of the vnder
stondyng of my soule as vnto the scyence blessyd &
as vnto the scyence enspyrred not blessyd. And by
the space of thre and thyrty yeres tyll vnto that
that I dyd yelde by the pryte vnto god my fader
on the tree of the crosse and by that it appereth þ
I haue suffred incessably all the dayes of my lyfe &
was a martyr from the wombe of my moder in su
che wyse that I was neuer one momente but that

I suffered meruaylous tormentes and ryght payn-
ful! martyrdom in my soule. For all þe paynes that
I suffered in the nyght that I was taken and in þe
daye folowynge whan I was ledde vnto the dethe
The illusyons mockes and rebukes / spyttynge / be-
tynges / coronacyon of thornes / bytter potacyon ex-
tencyon on the crosse / denudacyon / cōclauacyon / &
all the other paynes also that I entyerly haue suf-
fred in my soule and in spyryte before al the dayes
of my lyfe. But soueraynly aboue all my paynes
and dolours the moost grettest and the moost excel-
syue was whan I sawe my swete moder attayn-
ted and perced with the swerde of doloure and of
bytternesse vnto the herte. For she bare and suffered
in her tender herte all the paynes vniuersally and
all the cruell dolours the whiche I endured in my
bode and also in my soule / before that it was pos-
syble to her maternall excellence / and more incom-
parably than any other moder bycause of her per-
feccyon / and of the parfyte loue and charyte inest-
mable wherof she loued me. And that percyd myn
herte in suche wyse that her doloure and paynfull
martyrdom caused in me a newe & a seconde pas-
syon. The other thynge the whiche caused in me
all my lyfe my martyrdom espyrytuall were all þe
greate paynes and dolours the whiche all my dere
frendes haue suffered and shall suffre for the loue of
me / wherfore I say þe truly that all the paynes &
dolours that euery man hath suffered or shall suf-
fer as well in body as in soule syth the fyrste man
Adā vnto þe laste man þe euery shal be borne vnto þe

worldes ende/as heuynesse/trybulacyons/perfecti-
cyons/pouertees/fainynes/maladyes/and in lyke
wyle of other all these paynes I suffered contynual-
ly in my herte and in my soule ryght paynfully &
they hurted the more greuously and yelDED the mo-
re sharpe dolour by the grete compassyō that I ha-
ue had of them where vnto eueryche of them theye
propre payne hath not greuyd or shall greue vnto
them the whiche hath suffered or shall suffer actual-
ly. And that for two maner of reasons. The fyrste
for as moche as I sawe cletely all these thynges
in the perfyte myrrour of my dyuynyte in the whi-
che I behelde preselye al thynges created and for
to be created thynges past/present/& for to come/
as yf that they had ben presently before myn eye.
And also from the instant or tyme that my soule
was put into my body/tyll vnto the tyme that it
was departed vpon the tre of the crosse I haue suf-
fered euermore continually all these paynes and do-
lours aboue sayd. The seconde reason the whiche/
caused me to haue these dolours in myn herte & in
my soule / was the loue & charyte inestimable that
I had vnto mannynde / that loue engendred heuyn-
nesse and inestimable do'our in my spyryte And of
as moche as my loue was the more grete to euery
creature of as moche was my grete doloure of the
payne that I sawe to bere in euery creature nowe
is it so that I loue more euery man that than eue-
ry man loueth hymselfe & the more than the mos-
ter loueth her dere chyldre / as moche as she it can
or maye loue and for h cause haue I suffered the mo

te greuous payne in my herte & in my soule what
to euer dolour or payne that ony creature patty-
cularly hath suffered in the erthe or shall suffre tyll vn-
to the ende of the worlde. The whiche thyng I the
shewed whanne I sayd vnto the apostle Poule. Af-
ter that he hadde consented vnto the deth and la-
pydacyen of my holy and blessyd Seruaunte and
frende saynt Steuen & in the tyme that he persecu-
ted the crysten people. Poule poule wherfore is it
that thou me persecutest. Howe be it he persecuted
not myne owne persone but by that. I vnto hym
shewed that the ylle the whiche he dydde vnto my
frendes he dydde vnto me. And that was for the
ryght greate loue that I haue vnto man. And by
these thynges thou mayste consyder & vnderstan-
de also that my dolorous passyon exceedeth al these
other tormentes and paynes that euer were and
euer shall be there is thanne that that I haue sayd
that is to vnderstonde that that I haue endured
and suffered in body and in soule and withoute gre-
te ne cause in nature deleyous in force of youth &
so longe a space of tyme as thre and therty yeres/
and so I bare and suffered my propre martyrdome
and also with that the martyrdome of my good/
frendes. Myne apostle Bartylmewe was flayne
the space of a daye. My frende Laurence was ro-
sted the space of a nyght. And my spoule Katheryn
was tormented the space of an heure. But all the-
se tormentes greuyd neuer ony of theym in theyr
owne propre bodyes as they tormented me in myn
herte and in my soule the space of. xxx. ii. yeres. and

in suche a wyse hath my prophete **Ysaie** prophesy-
ed saynge. Truly he hath borne our dolours / & for
that I may neuer laughe but I haue ryghte often
wepte and he appyered & scined in the aeger of fifty
yeres whan I hadde binnethes thyrty / and þ hath
ben the cause of my contynuall dolour / heuynesse /
and dyscale. And therfore I sayd ryght often vn-
to my blessyd fader. My fader my waylynges ben
in grete multytude and in many maners / in suche
wyse myn herte celsyth not to wepe. And vnto you
other I saye you þ all my lyfe hath ben in dolours
and my yeres ben ended in wepynges / to the ende
that ye lerne for to bere vacyently your payne and
labour & that ye ayde a. d helpe me for to bere my
crosse / wepe / wepe your synnes. Offre to me in the
place of the droppes of my precyous blode the whi-
che I haue shedde for you aboundauntly clere teres
for to wasche and to clense your consyence so pure-
ly that I may haue there my dwellynge place / and
to the entent that ye know the loue whiche I haue
shewed vnto you. I demaunde and aske now of you
what thyng may I moze do for you than I haue
done / and yet daylye I cesse not to gyue you good
inspyracjons for to withdawe you frome synne
I sende you the goodes of the erthe / and somtyme
of trybulacyons to call you agayne. I shewe good
examples of other for to amende you I sende you
these prechers for to teche you and to shewe you þ
waye of helth and vnto you I shewe my pacyence
in dyfferyng you for to punyshe redely and yf that
ye do take hede pacyently. And therfore retorne &

cōuerte you vnto me with all your very trewe and
saythfull herte.

The pooze synner.

O blessed sauyour Ihesus I knowe ryghte
well and vnderstonde that there is no man
suffycient nor yet all men togyder for to deserue þ
depnes of thy dolours that thou hast suffered in bo
dy and in soule for me. I the requyre by thy mercy
make me then for to folowe and that thou wylte
them enprynte in suche wyse in myne herte that I
be heuy with the inaydynge the to bere thy blessed
crosse. But nowe I remembre a ryght perfounde
questyon desyringe for to knowe by what manere
doloure and payne myght be in thy ryghte blessed
soule / the whiche was in souerayne dyleccyon by
the contemplacyon of the dpyunte the whiche is so
nioche amiable / curteys / pleasaūt and delycious
to beholde & ymagen that yf the dampned the whi
che ben in helle myght see they sholde forgete alle
theyr horryble paynes and dolours and they shold
not fele any torment ne of the fyre of helle nor of
the horryble lokynges of the deuylls.

The blessed Ihesus.

It is trewe that my pure and blessed soule
was glorvous and gloryed howe be it that
my body was mortall / for my soule frome the in
staunte of my concepyon and euer syth / and also
on the crosse and whanne she was descended into
lymbo was euermore as glorvous and in the same
gladnesse and dylectacyon as she is nowe in heuen
on þ ryght hande of god my fader as vnto her ver

tues and puyssaunces superpores / that is to vnder
stonde in the puyssaunces ymaginatyue / or ellyma
tyue and in these other puyssaunces inferpores she
shal perseuer continually in heynnes and dolours
for these causes abouelayd and also myraculously
& not naturally she was euermore in dolours he
ynesses and grete dyscales for naturally Joye &
sorowe may not togyther reste in one selfe soule
but it was done in my soule by the prouydence dy
uine super naturally.

¶ The poore synner.

O Ryght mercyfull kynge Ihesu he is worthy
of dethe the whiche wyll not lyue in thy loue
& the whiche kepeth not thy commaundementes &
the whiche desyrezth not instantly to accomplyshe
thy wyll regardynge that thou haste so moche suf
fred for vs & that thou hast gyuen thy lyfe for vs &
so is deed for vs alas / those the whiche lyue not in
thy loue ben those the whiche wyll not kepe thy co
maundementes & suche ben better deed than lyuynge
for of those the body lyueth wout soule the whiche
is but a lyfe brutall or a beestly lyfe . In lyke wyse
those the whiche imprynte not thy blessyd passyon
in theyr hertes and the whiche haue not hadde co
passyon of thy dolorous woundes and of thy dysca
seful paynes and also greuous dolours for suche
ben more harder than the stones the whiche haue
hadde compassyon and yet be not worthy for to ly
ue certes we sholde bere y marks of thy dolorous
passyon in oure bodyes and theym well to poynte
imprynte and to fessen them in our hertes by au

steryte of trewe penaunce & euery of vs sholde ma-
ke a crosse for to crucefyve vs and to abyde on þe au-
ter of our hertes.

¶ The blessyd Ihesus.

He the whiche wyll lyue after me it behoueth
that he renounce hymselfe and it byhoueth
that he bere his crosse and hym byhoueth that he fo-
lowe me euer.

¶ The poore synner.

My ryght benygne redemptour Ihesus þe whi-
che arte þe vertue & the true sapience of god
I requyre the that thou wylte gyue me þe vndersto-
dyng of the blessyd wordes purposed.

¶ The blessyd Ihesus.

My frende in these wordes before spokē I ha-
ue purposed thre thynges moche profytable
and necessaryes vnto mā made and also create vi-
to the ymage of god. That is to vnderstande in re-
nouncynge vnto hymselfe scruytude in beryng of
þe crosse vyly & in folowynge me wth austerite vnto
this ende that he the whiche is fallen by inobedien-
ce from the estate of the tryple felicyte humylyed
by afflyccyon of the tryple mysferte he may attayne to
obedience so he is fallen of hymselfe from the com-
paignie of aungelles and from the vyfyon of god.
That is to saye from lyberte dygnyte and beaty-
tude now herken than to my counsell fyrst put þe in
scruytude That is to saye renouce thy propre wyl
and folowe myn to the ende that thou mayst reco-
uer thy lyberte. Secondly bere thy crosse in chosynge
and desyrynge for to be byhated & despyed of me

Unto the ende that thou mayst recouer the glory & our company of the blessed aungelles. Thyddly for to be me in my passion in chastysynge thy body by vertuous correctyon to the ende that thou mayst recouer the clere vjsyon of god thy creatour.

The poze synner.

A Newly my soule lord god Ihesus it is a thyge dygne and Iuste to se in lyke wyse necessitye. And also all reason it sheweth that yf I wyl reygne with the it is of very pure necessitye that I the folowe and also that I haue compassyon vpon the and that I suffre the. for the seruaunte is noo greter than is the mayster / nor the sone also aboue the fader / and whan I consyder that thou haste so moche suffred for to entre in to thy propre glorye it byhoueth me than of greute necessitye for to purchase and suffre that I may come to the same eternall Joye and glorye.

The blessed Ihesus.

A Certes it is well sayd thou haste well spoken for surely he is well happy & thynketh euer more how strayte harde and sharpe the way is the whiche ledeth vnto paradyse in lyke wyse as it is shewed by my dolorous passyō whā it behoued mā so moche to suffre for to entre in to my propre glorye If I haue bought it so dere what shall he be whyche shall haue it for no thyng. Than is there none other path ne way for to come vnto paradyse / but onely by the way of trybulacyon of labour & of asplycyon. The ryche couetous man wyl not chastyse hymselfe in this worlde by penaunce / & therfore

he be tormented in helle withouten ende & the poore Lazar the which here suffred moche dolour is in Joy perpetuall in paradys.

The poore synner.

I Poore vnhappy replenished w carnalite / what shal I do that am arested in al dylecta cyons pleasaunces and vanytees worldy / and am a slepe in them the whiche sholde folowe the whan thou hast wylled so many tymes to endure and suffer so many paynes and dyleases for me & so many tymes hast wepte in lyke my propre synes without ony tyme to haue Joy in worldy thynges. The blesyd vyrgyn thy moder reioysed her ones in her holy cantyle. Magnificat with holy Elyzabeth. But alas howe many tymes hath the swerde of sorowe perce her herte what tyme she sawe the tormented so cruelly. Saynt Johan Baptyst enioyed hym one tyme in the wombe of his moder / but euermore by the he hath ben the exampler and precher of penaunce. And all other blesyd sayntes haue led theyr lyfe and theyr dayes in wepynges and in lamentacyons in dolour & in trybulacyōs.



Whan I hange on the tre of y crosse I promysed not paradys but onely to theym whiche ben crucyfyed on the crosse. That is to laye vn to the whiche crucyfy theyr bo dyes & wylles with theyr vyces & concupyscences in despyrynge

the worlde in leuynge theyr synnes and mondan-
tees & in doynge penaunce by true cōfessio & satisfac-
tyō / þ is þ crosse þ the behoueth to bere thā yf þ wylle
assende after me & reygne in my realme w me it be-
houeth þ thou folowe me by the waye & path of the
crosse. By the whiche I am entred into my glōrye
Take none other waye nor other path but folowe
me where as I haue passed for yf that thou go out
of that waye & take another way / sothly thou shalt
be loste & dampned . Understonde dyligently by
what waye thou mayste mounte vnto heuen. I ha-
ue descended into the worlde by a ladder of thre de-
grees oꝝ steppes. The fyrste is humylyte. for men-
tede of me in þ gospel / ye shall fynde the chyld. &c
I than the whiche was the lord / and souerayne
creatour of al the worlde haue ben made lytel and
humble as a chyld and that the moost humble of
all other chyldren . The seconde degree is pouerte
for whan I was borne I was wrapped in lytell
clothes not of sylke / nor yet of Ueluet but of the le-
ste that ony man myght fynde. And also I was
not in an hall & hall but in a place commune vnto
euery body. The thyrde degree is pacyence. for I
was not put to rest in bedde rychely ne sumptuous-
ly besene nor apparayled / but in the exes manger
vpon a lytell hey. And by these same steppes am I
retorned in to heuen. The whiche thre steppes myn
apostle shewed whan he sayd. Xps pro nobis. &c.
That is to saye / the blydd sone of god that is my
selfe bowed downe beyonde ony estymacyon. Loo
there is the degree of pouerte takynge the forme of

seruaunt there is humylyte and so hath ben oþer
saunt vnto the dethe there is pacyence but where
haue they ledde these thre steppes. Ertken that the
whiche foloweth. And therfore god the fader exal-
ted hym and hath chosen hym and also vnto hym
hath gyuen the name souerayne the whiche is abo-
ue all names and hath made hym seynoure and
lorde of heuen and of erthe. Thenne be they fooles
and out of theyr wytte the whiche wene to assende
vnto heuen by thre steppes contraryous. That is
to vnderstonde by rycheesse delytes and pryde. for
by these thre steppes they descende and fall downe
into helle.

¶ The pooze synner.

A Bewte my swete saupour Ihesus that is a
meruaylous abusyon seynge that the page
and seruaunt ygnoraunte / weneth by a more sure
and by another waye and meane to come to heuen
than his mayster / wenynge euermore to haue the
gloze eternall and to fynde rest. Also it is a thyng
impertynent & not well semynge that the seruaunte
make grete chere and haue Joy and rest whan his
mayster hath moche to suffre and hym trauayleth
in many labours for the seruaunt.

¶ The blessyd Ihesus.

He the whiche deuoutlye holdeth in his herte
the mynde of my dolorous passyon he wolde
be ashamed for to folowe any carnal delectacyō for
the mynde of that destroyeth & putteth out all cōcu-
pyscens bycycous. And they that deuoutlye recorde

in theyr hertes my dolorous passyon & ryght often
it wepe with herte. They nouryshe not theyr body
es dylatoryly ne by glotony but in fleyng the vo
luptees corporalles they nouryshe it alonly for to
applye it vnto my scrupce / and haue herout of all
synnes by greate and perfyte loue that they haue
vnto me. And by the sweteness that they dyd take
in thynkyng on my dolorous passyon in lyke wy/
se who so euer feleth hym tēpted be it of the fleshe
or any other wyse / he sholde call the meryte of my
passyon by grete deuocyon in sayng almyghty god
my creatour how many paynes and dolours haste
thou suffred for me & the requyre that it wyll plesse
the to gyue me grace that I may resyste vnto that
tēptacyon than in all humylyte & cōpassyon goo to
remēbre / & to ymagyn þe dolours of my dolorous
woundes as well of the fete as of the handes and al
the other and them enprynte in his herte than in cō
tynente he shall fynde socours & ayde of his temp
tacyon / and he may no better resyste to the deuyll
ne vnto hym do more greate payne ne more grete
dyspleasure than well to graue & deuoutly to dra
we in thyn herte my dolorous passyon / but it is of
necessyte that those the whiche bere the token of my
crosse in theyr forhedes / þe they it bere also in theyr
hertes and also that they lyue stedfastly in the law
of hym of whome they bere the arnies and the fay
the. for he bereth in vayne the tokenes of that so
uerayne lord vnto whome he wyll not obeye ne be
seruaunte.

¶ The pooze synner.

O my ryght benygne sauour Ihesus declare
me yf it be thy wyll these othe vtulytes and
profytes the whiche are for to thynke in the nyght
& on the daye on thy dolorous passyon.

The blessyd Ihesus.

The fruytes and vtulytes of my blessyd pas
syon ben many and a meruaylous greate
nombze and ye sholde endure you to haue contynu
all recordacyon & to embrace thy herte in the thyn
kyng of that for many reasons. **F**yrst for as mo
che as thou mayst do nothyng more agreable tha
to exercyse thy herte in thynkyng & ymagynyng
my dolorous passyon continually by loue/by com
passyon by venetacyon/and ymytacyon as the ho
ly scripture wytnesseth in many passages & I the
warne that thou hyde in thyn herte & in thy soule
the loue & penyble/ & the payne amarous of my dolo
rous passyon/whan I saye in the canticles in this
manere/fasten & put me as a token aboue thyn her
te/as yf I sayd loue me in lyke wyse as I loue the
thynke not thou aloonly vpon the goodnesse that
I vnto the haue done but consyder what horryble
paynes/what tormentes/and what rebukes / also
I haue endured and suffred for the loue of the and
after go and beholde what yll thou commyttest to
me whan thou louest me not / what is he that the
loueth so moche as I do where shalte thou fynde
a frende that shall doo vnto the that / that I haue
done for the/what is he the whiche that despyeth so
moche for to be byloued of the as I & therfore put
me nowe as a sygne or as a then aboue thyne her

te to the entente that thou mayst loue me with all
thyne herte and that thou leue behynde all that / &
thou haste loued ryght dere / and also more derer
than me. And thou loue me more than any other
thyng. But it byhoucht more ouer that thou me
putt aboue thyne arme that is to saye that thou me
shewe thy dylectacyon and loue by operacyon and
thou accomplishest by werke all that the which me
pleaseth and so there the fyrst fruyte is that thou co
me by thyngynge vnto my passyon for to haue the
vnderstandynge knowlege and declaracyon of my
comaundementes. The seconde fruyte whiche vnto
the cometh for to thynke and to yniagen my dolo
rous passyon is that it the gyueth induccyon vnto
the loue dyuine for by my dolorous passyon I ha
ue shewed the quantyte of my loue and of my dylec
cyon. Nowe one loue despyeth another loue in sus
che wyse that he the whiche louethe despyeth for to
be bylouyd and there is no greater payne than for
to loue & not to be louyd. For one loue dothe requy
re another. Understonde well that / that I saye I
wolde not to redeme and bye man by prayer or by
worde of recomendacyon. for so may the man of
ten bye his frende frome pylone. Also I haue not
wylled to bye hym for a certayn pryce of golde or of
syluer for so maye a man bye beestes. But I haue
hym bought with the pryce of my precyous blode.
to the ende that the quantyte of my dyleccyon were
comprysed and vnderstande by the quantyte of &
ryght hye pryce of my precyous blode wherwith &
soule resonable hath ben redemyd. Consyder than

often and it putte byfore thyne eyes the ryght hye
pryce of thy redempcyon to the ende that thou ma
yste knowe the dygnyte and noblesse of the soule &
soo esteeme not thy soule to be a lytell thyng whan
she hath ben bought of so ryght dere ryghte hyghe
and ryght noble pryce that is to vnderstande with
the ryght precyous blode of his blessyd creatour to
the ende than that thou forgete not the dygnyte &
noblesse of thy soule & syder often & precyous pryce
of & redempcyon of it yf I had redenyd man by gold
or by syluer he myght thynke that his soule sholde
be comparable to golde or syluer that is not soo for
all & goodes of the worlde yf they were all of fyne
golde yet sholde they not be comparable vnto one
soule alonely resonable. And also whan that & well
consyderest & dygnyte and precyosyte of thy soule
and the ryght hye pryce wherwith it hath ben bou
ght thou haste greate actes by this meane vnto &
excellent loue dyuine. The thyrde profytable fruy
te the whiche procedeth for too thynke bothe daye
and nyght on my dolorous passyon / that is that &
mynde of that exortethe and mouethe the herte of
the persone vnto deuocyon . And of that also thou
haste the fygure of Sampson howe he founde the
hony within the mouth of the lyon deed. Nowe am
I the trewe lyon of the lygne of Iude and in my
paynfull & the / and dolorous passyon thou shalte
fynde the honny and the swetenesse of deuocyon of &
which thou herte shal be ryght delyciously refected
O poore synner yf thou woldest wel consyder now
in what dyscase and dystresse of thy selfe I openyd

my mouthe vpon the tree of the crosse for þe ardan-
desyre of thy helthe and my tonge all bloody and a
my membres brused by the grete dystresse and the
bytternesse that I hadde to be laden shamefully in
the myddes of two theues as yf I had ben þe worst
and the moost grete malefactour of all other whā
thou shalte haue the herte as herde as ony stone / yf
it be made softe thou shalte leue thy synnes & shalt
retozne vnto penaunce & thou shalte fynde therein
all deuocyon. The fourth fruyte the whiche proce-
deth of the mynde of my dolorous passyon is that
by the meane of that thou shalte obteyne sure defen-
se and proteccyon agaynst all assaultes & temptacy-
ons. for he the whiche it enprenteth in his herte is
hardy and prest to fyght with the deuyll of hell & to
resyste vnto al temptacyons corpozelles and spyry-
tuelles the whiche vnto hym maye be layde / wenyng
ge that he be armed with the armours of his lordes /
and sauyour as a knyght the whiche armeth hym
for to entre in to batayll / whan he is well armed he
is the moze hardy and fereth nothyng for he hath
euermoze his refuge at the standarde of the lordes &
prynce of whome he awayteth for to be socoured yf
daunger vnto hym came and there shall neuer mā
be baynquysshed that hath remembraunce / and
mynde vpon my blessyd and paynful passyon yf he
call & requyre myn ayde. And also yf he fynde hym
strongly oppressed with teptacyon tyan taketh he
his refuge at the standarde of my crosse in calling
myn ayde and withoute defaute in contynente he
shall be socoured as it appereth in þe legende of saue

Anthony and of many other. The fyfte fruyte the
whiche procedeth for to thynke on my dolorous pas
syon is that it maketh the soule resonable to enty
che/and so y^e poore soule can not fynde other labou
re ne exercyse ony werke that vnto her is moze pro
fytable for the foundacyon of all grace and also the
rote of all meryte abydeyth in the medytacyō of my
dolorous passyon wherfore my dere apostle s^e whi
che hath be rauysshed vnto s^e thyrde heuen where
he herde the secretes dyuine sayd thus. I may not
Iuge ne astenie for to knowe ony other manere of
thyng amonge all you but onely my redemptour
and sauour Ihesu cryste crucifyed vpon the crosse
As yf that he wolde saye. I knowe well that god
hathe me establyshed and ordeyned to be doctoure
and mayster ouer s^e people and that he hath rauyl
shed me vnto s^e thyrde heuen & shewed his secretes
neuerthelesse all that refeccyoned not me so moche
as dyd s^e mynde of the passyon of my blestyd sau
our Ihesus and s^e deuoute chapelayne of my ryght
sacred moder saynt Bernarde sayd thus. My loue
rayne phylosophye and all my desyre is for to kno
we vnderstande and recorde the dolorous passyon
of my redemptour Ihesus/ but thou sholdest be he
uy and sorowfull that so fewe of the people esteemen
my dolorous passyon/ & also many do it dylpse &
neuer thynke vpon it and yet that that is detestable
there ben many of s^e cursed cryste people enemyes
and contraryers vnto my crosse and also vnto my
dolours. for those the whiche that loue these grete
voluptees ben my persecutours culpables of my de

thein as moche as they despyse and geue no force
of my dolorous passyō and that they set at nought
in theym the meryte wrytten of it and make them
selfe indygne by theyr synnes of my benedyctyō ce
lestyall and of the gloze ydurable / and by that þ
they lyue so carnally they styte me vnto wrath and
they mocke and rale of the hye mystrye of my do
lorous passyon / and in as moche as in them is they
presse me vnder theyr fete whiche am the very sone
of god. And they done iniurye / blasphemye / a dys
honour vnto the blessyd holy ghost / a become myn
enemys in makynge alpaunce with myn aunce
nt enemye the deuyl of helle / in despyssynge and re
nounsynge me / and they wyll not folowe the waye
that I haue holden all my lyfe to shewe vnto them
that they sholde folowe me at the leste as moche as
in them is in suffrynge in theyr hertes by compassy
on that that I haue suffered dolorously in my body
And who that wyll not so do he contemneth a des
pyseth my passyon and is contraryous vnto me a
banysshed from the realme of paradysc / as yf a gre
te and notable kynge had commaunded vpon the
payne of behedynge that euery man hym folow for
to go agaynst his enemyes / he that abode behynde
sholde not he be greuously punysshed ycs certayn
ly. So I say / he that ledeth a carnal lyfe dothe in
iurye to god it is obpyobrous and abhomynable
to my passyon a bereth dyshonour cōtynually to it
a to all the trynity. The syxte frute þ whiche proce
deth to thynke on my dolorous passyon is a lyghte
nyng of all trybulacyons a dolours in suche wyse

that he the whiche on it thynketh deuoutly accep-
teth volūtarly and with good herte the vertue of
penaunce for a fre knyght playneth not his woundes
whan he seeth & beholdeth the woundes of his
lorde and of his kynge. Now haue I forsaken and
lefte all the goodes worldly for to serue the to en-
fourme and lerne the what the behoueth to suffre
& to endure. The seuenth fruyte is extynctiō of my
desyres and of pleasures carnall. for my dolorous
passyon well consydered all fleshely desyres ben re-
freyned and fōūde in no place. The eyght fruyte is
that the mynde of my passyon causeth for to haue
compūccyon and dyspleasaunce of synnes cōmytted
for yf thou consyder well that thy synnes haue soo
moche dyspleased vnto god my fader the which to
put them away he hath not spared his owne sone
But hath wylled that he hath ben crucyfied and
put vnto the deth certaynly thou haste good cause
for to haue cōtrepō & dyspleasaunce. The ix fruyt it
engendred in the herte of the synner good hope &
trewē cōfydence for yf poore synner fyndeth refuge
in my passyon & in my crosse as the mankyller hath
to the churcheyerde or to the churche for there is not
so greate syn dygne of deth eternall wherof yf thou
hast dyspleasaunce & the wylte absteyne but that it is
helyd & pardoned by mertye of my passyon & deth
tēporall for my condāpnacyon to yf deth temporal
hath ben the agayne beyng of poore synners from
the deth mortall & the houre that pylate gaue sen-
tēce agaynst me to be hāged & fastened vpo the cros
Chanyfully I represeted the pson of all the synnes

as to the ende that they were punished & rewarde
was for the Juges & condempned to be put to deeth

The poore synner.

O my ryght swete sauyour & redeptour Ihesu
in I know well nowe that thy dolorous pas-
sion vnto vs hath ben ryght nedeful & profytable
so moche that it is not possyble vnto humayne vnder-
standynge it holly to vnderstande ne cōprehēde
& in lyke wyse it vnto vs was necessary how be it
þ it to þ hath ben ryght harde / ryght paynful ryght
dysseful / and ryght bytter / and all ful of dolour
of acerbite & of dystresse and therfore we poore sin-
ners it I holde ryght strongly enprynte in our hertes
and contynually to thanke the. And notwithstanding
that the cruell sentence by þ whiche Pylate
the condampned to deeth was meruaylousperuers
& execrable for man hath no puyssaunce aboue god
Neuerthelesse it vnto vs hath ben meruaylouslye
necessarye and profytable and we ben redeuables
vnto the all honoure and all reuerence. For he hath
reuoked the sentence gyuen for þ synne of dysobey-
saunce agaynst Adam our fyrste fader & agaynst
vs & vs hath called agayne & yelden our fredome
the whiche were myserably banysshed & forclosed
from the realme celestyall & vnto that purpose sa-
yeth saynt Poule thyne apostle þ thou hast ben me-
ne and suffred deeth without the yate That is to
saye that thou hast ben caste out of Iherusalem
terrestryall for to dye shamefully to þ entent for to
brynge vs within Iherusalem celestyall for to lyue
glozyously. And therfore my blestyd sauyour and

redemptour Ihesus I requyre the humbly withyn
my herte by the horryble dolour the whiche per-
ced thyn herte as a darte ryght sharpe and þ herte
of the ryght sacred moder at the houre that this ter-
ryble sentence was gyuen agaynst the by the whi-
che þ were condāpned to be put vnto deth shames
fully on the crosse bytwene two theues that it may
please the to delyuer me at the houre of my deth &
at the daye of the grete Iugement from the greates
sentence of dampnacyon eternall / and whan thou
shalte saye vnto the accusynge with an hye voyce
Departte you from me acursed of god my fader and
descende into the fyre of hell. Please it the vnto me
for to saye benygne. Come with me vnto the glo-
rye eternall:

¶ The blessed Ihesus.

Ryght happy is he the which dayly thynketh
on the laste Iugemente the whiche is moche
to fere / to doubtte and to remembre / and by fere cau-
seth for to leue þ synnes / delytes and voluptuous
desyres and to lerne for to do penaunce for nothyn-
g shal abyde unpunysshed & there shalbe manifested
& shewed vnto all þ wolde all the synnes of euery
creature and vnto all the aungelles and holy men
& holy women of the courte of Paradyse the whi-
che shal cōdāpne al togyders these cursed synners
& than these synners shal treble & quake withoute
ceasyng & they shal haue drede & herzout meruay-
lous / what shall those saye thanne the whiche haue
not wylled in þ lytell tyme that they haue lyued to
do penaunce whan hē byhoueth of all to yelde a cōf-
D 1

of the left yble worde & þ left thought thā I shal
repproue them of the hardnes of theyr hertes in sa-
ynges I haue abyden pacyently and you all I war-
ned haue / and called vnto my realme . I haue ben
for you meked / & haue for you laboured vpon the
erth. I haue ben tozmented for you. I haue be spyte
on for you. I haue be beten and scourged for you
I haue ben vniustly condāpned to deth for you. I
haue ben hanged shamefully and dolorously cruci-
fied for you. I haue called you my bretheren. I ha-
ue offred you to god my fader. I haue sent you the
holy ghost. And also vnto hym I haue opened þ ce-
lestyall paradysle what sholde I more do than I ha-
ue done for you. To the entente that I myght save
you. ¶ Nowe tell me what thyng that ye haue do-
ne for me the whiche am your lord and creatour
and the whiche haue suffred for you at that houre
there as all creatures shall crye / vengeaunce aga-
ynste all the horryble synners. My dolorous passys
on my precyous blode. And generally all my wou-
des and theyr good aungelles shall crye vengeaun-
ce agaynste them.

¶ The pooze synner.

As my swete sauyour & redemptour Jhe-
sus. I pooze synner what shal I say or what
shall I answere what shall I do whan I shall not
bere nothyng but synnes byfore one so hye and so
iuste a Iuge.

¶ The blessyd Jhesus.

Ov frende whyle that thou haste lyps et tyme
& space to amende / chaūge thou thy curled

lyfe and gyue refyſtence vnto theſe temptacyons &
alſo pouрге & punyſhe thy ſynnes paſt by wepy-
nges & lamentacyons and make nowe ſuche ſatyſ-
facyon of thy ſynnes that thou fynde me not than
Juge but ſauour and yf thou wylte thus do thou
ſhalte be aſſured and without fere in this terrib-
le Journey of the greate Jgement and ſo haue thou
no drede for the multytude of ſo greuous enoymte
of thy ſynnes for I am more redy for to pardon ſo
of them and do mercy than thou arte it to deman-
de. I ſhall not abandon thy ſynnes howe greate &
foule ſo euer they be. So that thou wylte leue for
my bleſſyd paſſyon is more purſſauit than all the
ſynnes that euer were or euer ſhall be. Thy ſynnes
may be in grete nombre but my mercy is innume-
rable and infenyte yf thou be a ſynner I am ſo I am
be the whiche taketh awaye and purgeth the ſyn-
nes of the worlde / and them I haue waſhen and
clenſed in my precyous blode and alſo haue ben of-
fered and preſented vnto almyghty god my ſadde
vpon the tree of ſo croſſe for theyr ſynnes for who
to call I am come and deſcended downe in to this
worlde. But yf thou wylte fynde mercy and alſo
pardon ayeuſt me it behoueth alwaye that thou ty-
mely demaunde it by ſtedfaſt fayth with herte con-
tryte and in dyſpleaſure of thy ſynnes in purpoſe
ſtedfaſtly neuer to reſortne agayne to ſynne and
yf that thou ſo do thou ſhalte fynde in me more mer-
cy loue and dyleccyon than thou dareſt demaunde
or deſyre of me.

The Actoure.

Who so euer hymself wyl occuppe to rede by
lygently this present trectyse and wyl arrest
in examynyng his consyence by all þe pas
sages the whiche therin ben touched and put in ef
fecte and vnto the execucion of al this deuoute tre
ctyse hath shewed and counceyled for to do certayn
ly he shalbe enlumyned in his vnderstodyng & m
de. And shall perfyteky knowe howe he sholde lyue
in the worlde / and for as moche as þe worde of god
is the pryncypal fode and refeccon of the soule in
lyke wyle as the corporall fode is the refeccon of
the body / without the whiche he may not lyue in
this worlde / and syth that þe soule may not lyue in
this worlde without the worde of god. I pray and
exhorte you that ye rede euery daye thre leues ther
of in salour þe it wel. And yf that it fortunyd you
to fayle therin / take the payne to gyue thre penyes
for goddes sake / or to say thre Water noster / with
Aue maria. And yf that ye so do / & rewele you after
this doctryne in accomplisshyng it by operacyon
ye shall haue remysyon of your synnes and shall
come vnto the gloze eternall. The whiche graunt
vnto vs the blelyd trinite by the habundaunt gra
ce of the fader / of the sone / & of the holy ghost.

Here after foloweth the prologue of the actoure
vpon the mater of the seuen mortall synnes and of
the doughters or bryanches of them / & with the
remedyes.

And that that in þe treatyse precedent is sayd
 that so moche of meryte lyeth for to thynke
 nyght and day on the dolorous passyon of our blec
 syd sauour Ihesu cryst. But it is so that a persone
 may not thynke on it yf he be not in the state of gra
 ce and without any mortall synne / and often tymes
 many of the people knowe not what it is of the se
 uen mortall synnes and of the braunches of them
 Therfore it is so that I wyll shew you in this pre
 sent treatyse in the best maner that I can / what the
 seven mortall synnes ben with theyr braunches /
 whiche vnto them depende. The whiche be of one
 selfe nature with those mortall synnes. And the doc
 tours of holy chirche saye that one selfe punycyon
 shall be made of the braunches and of the synnes þ
 is to saye. That who so euer dyeth in any of the. vii
 dedly synnes or in any of theyr braunches he shal
 be dampned eternally in hell / but not in egal payne
 Nowe to the ende that ye may knowe what it is of
 eternyte or to be eternally dampned / put þe case in
 your vnderstondynge that yf there were a mountay
 ne as grete as all þe worlde and a lytell byrde came
 eueri. A. yere to take a bere in his byll as moch of
 the erthe of the same mountayne as he myght bere
 in his sayd byll / and a soule dampned had hope to
 be sayd whan the sayd byrde / comynge in suche
 wyse alwaye at the ende of a thousande yere / sholde
 bere awaye all the sayd mountayne that soule dā
 ned sholde reioyse strongly in hope to be sayd whā
 the sayd mountayne sholde be in suche wyse by the
 sayd lytell byrde all boyned awaye. And not wth ston

byng that that is a thyng somewhat incōprehen
syble vnto the vnderstōdyng humane neuerthe
les the mountayne sholde take an ende & in this ho
pe as it is sayd the dampned soule sholde be mer
uaylously comforted for one of the greatest paynes
that they that be dāpned endure is dyspayre / also
yet for to vnderstonde better what perpetual payn
is. I put the case that a man hadde all the goodes
of this worlde and he were condāpned to be euer
more layde vpon a bedde well apparapled & ryche
ly as moche as it sholde be possyble. And it were so
that he myght be deliuered from that condampna
cyon for to be the moost porest of this worlde all þ
dayes of his lyfe haupnge euermore puyssaunce for
to go and to come ouer all where it sholde lyke hym
it is very semblable that yf he were wylse he sholde
loue moche better for to be pooze & to go & to come
where hym lyketh than to be ryche and puyssaunt
as it is sayd and to be bounde all the dayes of his
lyfe to abyde vpon his bedde & than yf it seme a pay
ne to be in suche wylse couched swetely on a bedde
what payne shall that be for to be stratched nayled
and fastened eternally in þ horryble paynes of hell
Also to the ende that ye may the better haue repen
taunce and contricyon of your synnes & that euery
creature may cōfesse hys entyerly as it appertayne
the it is necessary to euery creature for to glyde in
what manere and how he hath comytted his syn
nes notwithstanding good remors of consyence
or for any other callynge he hath wylled to cease
for to cōmytte syn & for to offende god his creatour

& with that sholde he consyder the tyme / the place
and with what persones he hathe commytted his
synne and he sholde not haue more shame hym to
confesse than he hath hadde shame for to commyte
the synnes for it is moche more greter shame to do
the yll thanne it is to tell it or to recounte it thynke
ye moreouer that yf ye confesse you not lyberally in
suche wyse as ye haue wylled for to do the synnes
ye shalbe eternally lost and dampned without ony
doubte. And also all your synnes vniuersally the
whiche ye haue not wylled for to confesse vnto a co
fessor ydonious and vnto that ordeyned they shall
be vnto your shame and confusyon shewed & decla
red vnto all the worlde at the Daye of Jugement &
therfore thynke you to amende in as moche as god
lenneth you tyme and space.

¶ Here after foloweth the seven mortall synnes &
fyyste the synne of pryde.

The names of the seven mortall synnes in ge
nerall the whiche euery crysten creatur e ha
uynge his fyue wyttes is holden to knowe and vn
derstande without ony maner of excusacyon vpon
the payne of dampnacyon eternall & not alonely þ
pyncypall seven synnes but also theyr braunches &
doughters be suche. That is to vnderstande pryde
Couetyse. Enuye. Slooth. Wrath. Glotony / and
Lecherye. fyyste for to vnderstonbe what the very
synne of Pryde is or howe that a man maye kno
we yf that he be proude. Of pryde it is whan that a

persone hym exalteth in his courage aboue these o-
ther/and whan he hateth hym the whiche is abo-
ue hym/and he hymselfe wolde hym surmounte.

Also it is for to be vnderstande that the synne of
Pryde hath syre daughters oz braunches the whi-
che after these doctours ben of one selfe nature of
that horryble synne of pryde. For those daughters
oz braunches dependen vpon the pryncypall stocke
and there shall be punysshed those and they þ whi-
che confesse them not and the whiche make not sa-
tisfaccyon as of the same synne. The fyrste dought-
er oz braunche of the synne of pryde / is inobedyence
and that is whan that a person wyll not obey vnto
his prelate oz vnto his souerayne in þ that he hym
commaundeth in thynges lefull oz appertaynyng to
his helth vnto whome he is holde to obey. The se-
conde braunche of pryde is backbytynge oz bostyn-
ge and that is whan a person for to be seen honou-
red oz estymed of the people hym auunteth of the
thynges the whiche that he hath not done / oz hym
auunteth to haue done the thyng the which that
he durste not do noz wolde not do but hym auun-
teth aloonly for bycause that he wolde be honoured
estymed oz fered and doubted. The thyrd braun-
che of pryde is ypocryse and that is whan a pson
hym sheweth and feyneth outwarde to haue some
vertues oz any other good dedes / the whiche ben
not in hym withynforth & all for to haue the gloze
of the worlde. The fourth daughter oz braunche of
pyde is contempcyon and that is whan a persone
forsaketh and leueth voluntarily to do that where

unto he is holden in his conscience and hath scoꝝ
ne and dysdayne for to do it neyther for the aduer
tence that god hath gyuen unto hym ne yet for the
admonytyng of good me / & forceth not of any good
dede. The fyfth braunce of pryde is Presumptyon
& that is whan a persone presumeth for to do any
thyng the whiche he knoweth of trowth appertayn
eth not unto hym. As to be in wyll to bete or to re
pꝛeue a persone the whiche is not in his correccyon
The syxth daughter or braunche of pryde is perty
nacyte / & that is whan a persone wyll vpholde and
sustayne his mysdedes / myssapnges / and other vy
ces agaynst ryght / agaynst reason / agaynst trowth
& agaynst conscience. Also there be many maters
and occasyons the whiche gyue unto a man cause
of pryde. The fyrst is strength / as whan that a per
sone feleth hys selfe stronger than another somtyme
he wexeth therof proude. The seconde is the appa
rable of the body / as whā a persone seeth hymselfe
better apparayled or arayed than other be. The .iii.
is a fayre voyce a swete and an hyghe / and that co
meth unto syngers wherof they ben proude. The
fourth is beaute of body & that cometh often vn
to yonge people. The fyfth is cunnynge and that
cometh ofte vnto clerkes / and to people of the chir
che. The syxth is estymacyon of vertues and that is
whan a persone wyll prefer hymself to be of better
lyfe than other. The seuenth is mayntenynge as
whan the persone taketh it more greuously than vn
to hym apperteyneth. The eyght is rycheesse or tre
soure & that gyueth ryght often occasyon of pryde

The .ix. is noblesse of lignage. **The .x.** is prelature
as whan a persone hath domyniacion aboue other
The .xi. is puyssaunce/whan a persone auaseth hys
aboue other for his puyssaunce/ & þe gyueth often cau
se or occasyon vnto a persone of pryde. These thyn
ges dyligently consydered ye shall examyne your
conscience/ & beholde yf ye haue not presumed to ha
ue these gyftes of the grace of god/ be it of wysdom
strength/ beaute/ or any other vertue in thynkyng
that ye haue them of yourselfe. or of your merite/
without knowlegynge that oure lord / of whome
all goodnesse cometh/ hath gyuen them vnto you
For in so doyng ye haue erred & fayled ryght gre
tely/ for of yourself descendeth but yll. Also yf ye ha
ue auanted or exalted you of the goodes þe god ha
th gyuen you/ as of rychesse or possessions erthly to
be fered & honoured. In lyke wyse also yf ye haue
auanted you of the goodes spryтуels to be honou
red. Also yf ye haue dysdayned your fader or kyns
men bycause of theyr pouerte/ or yf þe ye haue ben
ashamed of them. And yf ye haue exalted you open
ly or alonly in your courage for your beaute or cu
nyng or for your pompous arayment / or for any
other thyng what soo cuer it be. Also it behoueth
you to confesse/ yf in place sacred ye haue comytted
any synne & with what persons and wheder it we
re on þe sondaie or other holyday. For eche of these
thre circumstaunces greueth gretely the synne/ as
yf ye had comytted a synne in the churche it shold
be more greuous than yf ye had done it in another
place not sacred. Also it sholde be more greuous &

man to bete his fader or a man of the churche than
a man secular. Also a synne comytted on Ester day
or on the sonday where the daye of þe feste is is mo
re greuous than for to comytte it on the werk day
day & feryall & therfore hym behoueth wel to cōsy
der all these thynges that wyll hym well confesse.

Here foloweth the remedye agaynste the synne
of pryde.

The fyrst remedye is that we sholde cōsyder
them that be better than we. For as saynt
Gregorye sayth in lyke wyse as the pl of another en
flameth vs to do yll. In lyke wyse the goodnesse of
another steryth vs to do well. The seconde remedye
is that we sholde haunte with humble & deuout per
sones for good cōpany maketh vs to be good. The
thyrde remedye is the consyderacyon of the bylyte
& unhappynesse of our bodyes. for the fyrst mater
is byle and abhomynable. And the seconde whan
we be bozne and al the tynie of our lyfe we be a ves
sel full of ordure dunge and fylth and there spryn
geth nought of all our members but myschefe and
synke. And in the ende of our lyfe we ben the me
te of wormes. The fourth remedye is for to thynke
and to consyder howe moche humble oure blessed
sauour Ihesu hath ben all the dayes of his lyfe for
it is greate shame sayth saynt Bernarde a man to
be proude seyng that his creatour so moche hathe
humbled hymself for hym. The .v. remedye is to cō
syder the scrupitude wherin a proude persone put
teth hym þis to vnderstonde vnder the dñacyon of þe

deuill the whiche is lord of proude people. The. iii.
remedye is the cōsideracyō of þe extreme Jugmēt
of god / whiche he shal do pꝛiꝑpally for to punyssh
the proude folke / after ysaie the prophete saynge /
that the proude men and women shall be then pꝛe
sed with fete. The. iiii. remedye is þe cōsideracyō
of the myserye of this worlde & that is as it is of vs
where as we cā neuer abyde in one estate The. v.
remedye is to cōsider our fragylte and debylte
as wel of body as of soule. The fragylte of þe soule
is þe we can be but a lytell whyle in a good thought
& we haue no power to resyste onely to one worde
or to one smal temptacyō. The fragylte of the bo
dy is that a lytell fyre or a lytel blayne noyeth and
greueth vs / or alonly one lytell coth holdeth vs in
subgeccyō. And also there is no creature that may
excuse hymselfe saynge. I know not the seuen mor
tall synnes. For I put the case that a symple man
sholde go vnto yorke & that he knewe not the way
ne path / but neuertheles it had ben tolde vnto hym
that there were in the way seuen ryght cursed & pe
ryllous dytches from þe whiche it byhoued to kepe
hym well / for he that in ony of the falleth may not
arise wout helpe / & yf the sayd man fel in þe fyrst &
by good locours & ayde men had drawen hym out
euery creature hym shall esteeme moze thā a sole yf
he walke fether without demaundyng & enque
ryng dyligently of these other. Now is it so that
the seuen mortal synnes ben þe moost daungerous
dytches that man may fynde for they lese bothe bo
dy and soule eternally. In lyke wyse who soo euer

hym habandonneth in one of them oꝛ of theyr brai-
ches he putteth hymselfe meruaylously in daunger
of eternal dampnacyon / and he may neuer be had
agayne / but onelye by the socours and the ayde of
the prayers of our moder holy chyrche / and of the
glozyous sayntes of heuen.

The synne of Slouth:

The seconde synne mortall is **Slouth** and is
whan a man in hymselfe is soo pensyf / &
so heuy that he hathe none appetyte noꝛ wyll to be-
gyn any good werke oꝛ deed / oꝛ to make an end of
the good dedes that he hathe begonne / where vnto
the man is holden / and that synne here hathe fyve
braunches. The fyrste is pusyllanymy / and that is
whan a person by slouth of courage fereth foꝛ to be-
gynne any good dede as whanne the person is well
dyspoled to vertue & cunnynge. Howe be it he wyll
not labour therafter after his possyblyte / the whi-
che the synne is contrarye vnto the lawe of nature
The seconde braunche of slouth is malycie the whi-
che sheweth an unkyndnesse & hate that a persone
hath agaynst vertues. In suche wyle that he hathe
dyspleasure of the good dede that he is holden to do
as to fast to pray to god to here masse / & so of other
good dedes. The thyrde braunche of slouth is ran-
cour and it hangeth on the seconde. That is whan
the persone hathe not aloonly but also hateth hym
the whiche warneth hym foꝛ to do vertuous opera-
cyon. The fourth braunche is **Cepyde** and colde-
nesse of courage by the whiche a persone may be en-
duced foꝛ to execute the commaundementes of god

pon of þ good werkes that a man hath done. The
fourth is to be conuersant with good folke that be
neuer ydle / & the whiche also wyl not suffre you for
to be ydel. The fyfth is the cōsyderacyon of þ gre
te dyllygence that our blessyd sauour Ihesus hath
done for vs / the whiche hath incessably laboured
for the helth of our soules. wherfore by greate rea
son we be holden to labour our selfe for our owne
helthes. The syxte is the cōsyderacyon of the dan
gers that we se dayly for to come vnto vs and vnto
to our neyghbours by the whiche we sholde conty
nually praye vnto god that he wyl preserve vs. /
The seuenth is the cōsyderacyon of the grette lo
ue the whiche our lord hath shewed vnto vs in
enfoylng our selfe as moche as we can or may to
serue hym and to loue hym agayne. for who so lo
ueth god is neuer ydle. The eyght is that we sholde
eyght dyllygently and instantly pray vnto our ble
syd sauour Ihesu cryst that of his excellent grace
it may please hym for to drawe vs vnto hys loue /
for without his helpe we may nothyng do. These
thynges vnderstode beholde in your herte yf ye ha
ue ben dysposed to auenge you of them which haue
offended agaynst you / or yf ye haue ben in wyl for
to noy them or the to accuse / or to do them dysplea
sure or cause to be done. Also yf ye haue not answe
red sōtyme so benyguelly as ye sholde or yf ye haue
wylled to do aloonly / as vnto your hede. Also yf ye
haue murmured agaynst god or agayne your loue
rayne whan thynges happen not after your plea
sure. Also yf ye haue abyden longe in thoughtes vnto

~~What is the~~ dyfynyte.

The synne of couetyse.

The thyrd mortal synne is þe synne of couetyse and that is whan it forceth not vnto þe person how he gete tēporall goodes by ryght or wronge or otherwyle or whan a man geteth theym iustely and dysstrybuteth not theym vnto the pore folkes / as a man there vnto is holden and the synne of couetyse hath syxe corruptyble braunches. The fyrste is petiurynge and that is whan a man affernieth / boudes & lyes by othe for to be byleuyd for to sell his marchandise or other thyng or for ony syluer. The seconde is thefte & that is whan a man taketh theuythely another mannes thyng without that that he it knoweth and he sholde not be contente al so that he knewe it. The thyrd braunche is rapyne and that is whan ony man taketh another mānes thyng by force and maugre hym vnto whome the thyng appertayneth. The fourth is Usurye and that is whan a man receyueth or whan a man hath desyre for to receyue more than a mā ought to haue. The .v. doughter or braunche is symonye & that is whan a man gyueth or whan a man taketh thynges spyrytuelles for thynges tēporelles. The .vi. is fraude & dyscepcyō as in incusuryng falsly or in decepyng another by wordes or otherwyle.

The remedye agaynste the synne of couetyse.

The fyrste remedye is þe cōsyderacyon of deth howe it byhoueth vs all to deye and to leue all and more sone thanne we thynke and we shal not bere with vs any thyng of the goodes of this

worlde The seconde remedye is the consyderacyon
 of the pouerte of our lord Ihesus & howe he hath
 taughte vs it soo many tymes wherfore we sholde
 folowe hym. The .iii. consyderacyon is of the peryll
 in the whiche we ben wherfore we sholde forsake
 the goodes worldly the whiche vs noye in many
 maners & specially whan we theym loue to moche
 brennyngly. The .iiii. for to consyder howe many
 paynes & desyres a man hathe to kepe thoughtful-
 ly the goodes temporalles. The .v. is for to flee & to
 be ferre from þ coueytous & auarycyous & to haue
 the poore the whiche our lord loueth and not the
 auarycyous. The .vi. remedye is for to consyder the
 ryches eternall for whā we shal consyder the ryght
 lyghtely we shall forsake the goodes tēporalles for
 there is no cōparyson. The seuenth is þ the person
 put his hope and his affyaunce in god for after the
 holy scrypture god neuer leueth theym the whiche
 haue confydence in hym and the Just had neuer ne-
 de ne indygence. The .viii. and souerayne remedye
 is where the persone hym acostumeth and contynu-
 eth for to do almesdedes and other vertues by the
 whiche he may purchase the loue of god and in su-
 che wyse euery creature sholde consyder and behol-
 de in his cōscyence yf he be not to moche infecte wth
 temporall goodes. Or yf he loue them to moche in
 thys kyngdome on thē as moche as he doth on þ scrypte
 dyuine. Or yf he hath had dyspleasure bycause go-
 des temporall come not to hym in haboundaunce
 Or yf that he hathe defrauded another by ony ma-
 ner what so euer it be.

The synne of Glotonye.

The fourth synne is Glotonye / and that is whan a person nouryssheth his body to dilyciously in meate & drynke in folowynge his sensualityte / more for to do pleasure vnto y^e body than it is of necessitye for to susteyne hym. And it hath fyve braunches. The fyrst is whan a person eteth before a couenyent houre / as to breke his fast to erly before that he hath sayd his matenis / or before he hath be at masse on the sondayes or other holydayes or before he hath serued god. The seconde braunche is whan a man eteth to often / or more than is of necessitye / for as to eat one tyme of the day it is a lyfe angelyke / and for to eat thre tymes it is the lyfe humane. But for to eat thre or foure tymes it is a lyfe brutall. The thyrde is whā a man eateth or drynketh ouermuche / in so moch that he is the worse in his body or that he be drowen / or that he becometh seke. The fourth is whan that a man eateth to greedely or hastely by Glotonye without chewynge his meate. The fyfth is whan that a man appoynteth his mete to delyciously / or his drynke more for the dylectacyon of the body than for his helth / & whan a man dyspendeth to largely in byeng delycate metes / alsoonly for the pleasure of the body the which superfluyte he shold destribute vnto the poore people. The syxte is whan a man taketh dylectacyon in the dyuersyte of saouours of meates / or in the habundaunces of them.

The remedye agaynst the synne of Glotonye.

The fyrst remedye is to here often the worde
of god/as our lordē sayd to the deuyl whā
he tempted hȳ in deserte saynge. Yf thou be ꝑ sone
of god say that these stones be cōuerted in to brede
And our lordē answerde vnto hym that man lyued
not aloonly with brede materpall/ but he lyueth of
the wordes that procede of the mouth of god. The
secōde remedye is for to haue occupacyō moderate
& attempted for by ydelnes ꝑ people go often to ꝑ
tauerne/without necessyte & gyue them lyghtly to
all exesse. The thyrde remedy is to auoyde the com
pany of suche as gyue them often occasyon to dȳn
ke & to eate/and also hym behoueth to fle & to kepe
hym fro curpous thoughtes of meates or of dȳn
kes/as those the whiche dayly enquere/where is ꝑ
good wyne. The fourth is to consyder and thyn
ke often what he shall be after the dethe. The fyfth
is to thynke on ꝑ souper & fest eternal where vnto
we beu all boden and called. For as he the whiche
is boden vnto souper spareth hym at dyner for too
make good chere at souper/in lyke wyse sholde we
spare vs from dȳnke & from mete in this presente
lyfe and we sholde be sober for to reioyse vs & for to
fede in the glōrye eternall. The. vi. is to consyder
the inconuenyence & sekenesses the whiche come by
the exces of to moche dȳnke & to moche mete. The
vii. is for to consyder the sobernes of our lordē and
hym to folowe. The. viii. is for to pray & to requyre
the grace of god & hym to occupye in oȳer sō for tho
the whiche therein are accustomed theryn shall keke
with grete payne without ꝑ helpe of god & his gra

ca. Now you behoueth for to cōsider yf ye haue on y
tyme eten for that that you thereon haue thoughte
or by cōpany more than by hūgre or by incōstance
in an vnlefull houre. Or yf ye haue desyred metes
to be sought for the delytes of the body and not for
the necessyte. Or yf ye haue dronken & eten so mo
che that it you hath greuyd or yf ye haue eten to fer
sely or hastely by glotonye.

The synne of Lecherie.

The .v. mortall synne is lechery & that is whā
a man & a woman cōpany togyders out of
marriage and agaynge the cōmaūdementes of god
& this synne hathe here. vi. daughters or braūches
The fyrste is fornicacyō and that is whan people
not maryed nor not boude by the bowe of the order
or of the relygion knowynge one another carnally
The .ii. daughter or braūche is called stupre and is
is whan a man knoweth a damoyzell wth her owne
good wyll. The thyrde braunche is named Auou
trye and that is whanne a man maryed with a wo
man maryed theym habandoneth eche with other
as with theyr compayne. The fourth is Incest and
that is whan two persones of one blode & of one ly
gnage knowe one an other carnallye. The fyfthe
braunche is Rauyschement and that is whan a yon
ge woman is enforced or taken with myght agayst
her wyll. The syxte is the synne agaynst nature &
that is whan a persone mysuseth that that nature
hath ordeyned. And it is to be noted that Pollucio
whanne it cometh by to moche drynkynge or by to
moche eatynge or by carnall thoughtes or by car

ciall desyres / whether it be on the daye or the nyght
it is euermore mortall synne. Afterwarde beholde
yf ye haue comynrted ony touchynges in haupnge
thoughtes and desyres dyshonest / for that sholde be
mortall synne. Also yf ye haue gyuen you consen-
tyngly vnto teniptacyon carnall in desyrynge to ha-
ue tyme and place conuenient / for to accomplissh
the foulesynne of y^e fleshe / for that is cuer mortall
synne.

The remedye agaynste the synne of Lechery.

The fyrste remedye is to wepe for thy synnes
in suche wyse that thou retozne not agayne
to them & specyally for this synne. The seconde is
sobernes in etyng & drynkyng & beware lest y^e be
occasyō to thy selfe of synne / as to cast thy lōke vpon
yonge maydens or other: or of kysynges / or touchy-
nges or of to moche thynkyng in hymselfe in trusty-
ng hymselfe to moche to haue the knowlege therto
wel to resyst. The iii. remedye is not to be ydle. The
fourth remedye is to chastyse his body after as a mā
fynndeth h^y fayre / as by stronge discipline / or to we-
re y^e heare / or to go without linnen. The. v. remedye
is hym to dyscouer to a good wyse & dyscrete fren-
de or cōfessour / & to hym declare his carnall affecty-
ons. The. vi. remedye is to loue the holy scriptures
and them to here gladly red & reherced. For saynt
Jerom sayth y^e he the whiche loueth the holy scrip-
ture shall neuer loue lecherye. The. vii. is to gyue
a'mes and to thynke that he must dye / & in what
estate y^e fleshe shall be than / y^e whiche hym demaū-
deth nowe his pleasure / whan the deuyl putteth

before you that ye shold be shamefast for to confesse
your synnes / and that he to whome ye confesse you
may you lytell esyme ye shal take incōpyent this
remedye. That is that ye shall thynke that nothyn
ge is done. but that it is sene and knowen of god &
of all the aungelles and ryght gretely of your good
aungell / & than yf ye haue not ben ashamed to do o
your synnes in the p̄sence of god / the whiche is
ouerall by his dyuynyte & seeth al ye sholde not be
shamefast them to tell and confesse vnto hym whā
ye wolde haue mercy and pardon. For it is god vn
to whome ye confesse you. And it is not the p̄est /
but the instrument and meane bytwene god & man
for as moche as god is inuysyble in his dyuynyte &
therfore he hath cōmytted man for to appere afore
his lyeutenaunt / that is the p̄est / & whan a kynge
may not be personally in his besynelles he cōmyt
teth a lyeutenaūt to whome he gyueth p̄uylance
vnyuersal to do al that he sholde do hymself & ther
fore be we not abused in wenyng any tyme to moc
ke the p̄est / whiche is a mortall mā. For it is god
with whome we haue to doo / whiche is not for to
dysceyue but we dysceyue our selfe. And for to vnder
stande it y better / put we the case y a man hath
done a greate offence agaynst his lord & kynge in
the p̄sence of hym / yf that person desyre y mysde
de vnto hym to be pardoned / shall he be shamefast
for to reherse his offence or mysde vnto the chā
berlayne or secretarye of his lord to the ende that
he be medyatour for hym to obteyne his pardon &
mercy it is very lyke that nay. But moze sone than

persone shall put hy in payne for to fynde a good
meane by some maner what so euer it be. For he is
it so that ony synne þe we cōmpt we haue it done in
the presence of our lord god / & therfore we sholde
not be ashamed it to confesse and reherse vnto his
secreatarye / that is to saye vnto the priest.

¶ The synne of Enuye.

The syxte mortall synne is the synne of En-
uye & þis whan a person hath dyspleasure
of another mannes welth and pleasure of his hurt-
te. The whiche synne hath syxe braunches. The
fyrste is hate and it is engendred of pryde and it is
a rancour of courage that a man enuyous hath &
wyl not haue persone semblable vnto hym ne abo-
ue hym and is dyspleased with hym the whyche is
aboue hym and hym he hateth. The seconde dou-
ghter or braunche is detraccyon. And that same is
whanne that a man sayth ylle of another behynde
hym or whan that a man sheweth the defaultes of
anotheres secretes how be it that they be true The
iii. is dyscorde & that is whan a man putteth noryse
or stryfe byt wene those the whiche haue good loue
and pease togyder The.iiii. is susurzacyon & that is
whan a man despyeth another mānes good in ylle
or whan a man cōterfeteth the ylle vpon another
The. v. braūche is to retoyse hym in the aduersyte
of his neyghbours. The. vi. is whanne a man hath
afflyccyon and dolour of the welth and of good for-
tune of his neyghbours.

The remedye agaynst the synne of Enuie.

The fyrste remedye is hymn to employe & en-
force to þe entente for to obteyne the goodes
the whiche may be hadde & posselled of many after
saynt Gregorie. The seconde remedye is to haue a
fraternyte spyrytuell þe whiche ought to be bytwe-
ne these crysten people. for we be all bozne of one
fader / þis to knowe of god & of one moder that is
to knowe of our moder the holy chirche and we as
wayte not but one heritage. That is for to vnder-
stande the realme celestyall and so man can not ex-
presse lyghtely how moche of Joye euery creature
shall haue of the Joye of an other. The thyrde re-
medy is company spyrytuall the whiche is bytwe-
ne these crysten people. for we haue togyder losse
or getyngel & with damage. The.iiii. is to cōsyder þe
bytternesse the whiche dyscendeth of enuie whiche
euery enuyous man hath in his herte & in lyke wy-
se þe damages of enuie. Also an enuyous man wyl
not be large of his goodes vnto his neyghbours &
therfore he is not worthy that our lord be large to
hym of his goodes / and so an enuyous man hath
neuer Joye in this worlde.

The synne of Ire.

The seuenth synne mortall is þe synne of Ire
and that is whan a persone hath wyll in cō-
tynent to auenge hym vpon hym the whiche vnto
hym hath mysdone / or mysseyde / þe whiche synne
hath fyre braunches. The fyrste is blasphemynge
in profectyng inueryous wordes agaynst god as
in demynyshyngch is puyssaunce or in sayge that

god is not so Juste as mercyfull. The seconde is ry-
 dyng dylcencyon by the whiche a persone mouteth
 often noyles and debates. The thyrde is clamoure
 and that is whan a persone speketh hastily or cruel-
 ly or hym escryeth with an hye voyce. The fourth
 is Andygnacon / & that is whan a persone dysday-
 neth to speke & to answer of that that a man hym
 Demaundeth of Ire & of wrathe. The fyfte is Con-
 tumelye / and that is whan a person speketh inury
 or byllany to another. The syxte is to be of hyghe
 courage / and by that he trouble oonly hymselfe w-
 out speche.

The remedye agaynst the synne of Ire.

The fyfte remedye is for to speke swetely &
 coldely or to answer after that as men say



peth comenly say-
 re speche swagthe
 Ire. The seconde
 is to hold his peas
 and to go his way
 whan he seeth þ a
 man begynneth to
 trouble hþ. The .iii.
 is for to doo good
 for the loue of our
 lord vnto his ene-
 mye or vnto hym
 the whiche is wre-
 ched w hym & the
 se thre ben the best
 and the pryncypal
 remedies.

Also thou shalt not suffer the other to be made when thou byleuest that the person sholde be forsworne. The .x. is this. Thou shalt not despye another mannes wyfe nor his goodes.

Here foloweth the fyue wyttes of nature.

After it byhoueth you to examen your fyue wyttes of nature. That is to vnderstonde the herynge/the syght/the smellynge/ & tastyng/ & the touchyng. As vnto the herynge ye shall consyder yf ye more gladly haue herde folysshe or bayne wordes/or dys honest songes/balades/ & scerblable thynges/or of detaccyons/as of the worde of god/or of your helth. As vnto the syght ye shal consyder yf ye haue cast your loke vpon yonge maydes or women in coueytyng them or vpon thynges defended as f secretes of nature or on women naked and in lyke wyse these women vpon these men/or vpon worldly Jewels or habytes or vpon another mannes goodes by concupyscence and dylectacion. As vnto the smellynge ye shall consyder yf ye haue smelled or blowen/or borne vpon you any odoure by dylectacyon/or for to drawe another vnto synne. As vnto the tastyng ye shal consyder yf ye haue made to apparayle your metes delycyously more for delytes of the body/than for the helthe. As vnto the touchyng ye shal consyder yf ye haue touched your selfe or any other dys honestly/or vnlefully agaynst the remours of conscience.

Here foloweth the seven Sacramentes.

The fyrst is the Sacrement of baptyisme/on the whiche ye shall consyder yf ye haue well

accomplished that that ye there promised that is
to vnderstande your godfader for you. That is to
renounce vnto the deuyll & vnto all his poyntes ba
nyces & operations & generally vnto all synnes &
he shall put before you neuer to comyt them.

The seconde sacrament is þe sacrament of pe
naunce þis is þe person ought to haue true
contrycyon of his synnes & ferme purpose hym to
confesse & to make satisfaccyon and neuer more for
to comyt synne and as to that sacrament here ye
shall cōsider yf ye haue done your dyligence to exa
myne your cōscience as ye sholde do for þe gavnage
tenipozell. Also take hede yf ye haue not with your
godd wyl by shame or by oppynyon lefte to þe cōfess
our ony synne or many synnes. For yf it so were it
behoueth you of ryghte for to confesse of newe all
your synnes and there are thre causes wherfore he
shall reherse and begynne agayne all his cōfession
The fyrst is whan a man hath lefte to the cōfessour
wyttfyll one foule synne moztall or many. The.ii.
is whan a man forgeteth his penaunce. The thyrde
is whan the confessour vnto whome he hym confes
seth hath no puyssaunce for to absoule the persone
for the enormyte of the synnes. And therfore it be
houeth you to examen your conscience with all dyl
igēce for yf ye be for to yelde accōpte before a tēpo
ral lord ye shal make to examen diligētly your cō
tes by people hauynge knowledg of that. Now is
it so that it behoueth vs to yelde accōte before the
greate Iuge of all our goodes spryтуall & tēporal
the whiche we haue receyued tyll vnto an halfepe

up & tpe into the clopyng of the eye & openyng &
therfore examen we dyligently our cōscience by vs
& by other for all shall be knowen for nothpyng shall
be hyd. The thyrde sacrament is the sacrament of
the aulter. And as vnto that sacramente ye shall cō
syder yf ye haue yelden vnto it suche honoure and
suche reuerence as ye sholde & whether ye haue hys
receyued in suche purenes and humylyte & charite
as it appertayne in tyme passed gyuyng no force
and vnreuerently before the body of oure blessyd
lorde or whan the prest hym lyfteth at masse yf ye
to hym haue bozne honour & reuerēce as ye sholde
The fourth sacramēt is þ sacramēt of presthode &
as to þ sacrament here ye shall consyder yf ye haue
honoured the people of the churche and bozne suche
reuerence as ye sholde. The fyfth sacrament is the
holy and glouryous sacrament of confyrmacyon &
as vnto that ye shall consyder yf ye haue ben ferme
& stedfast in the lawe without haūtyng or blyng
dyuynes or sorceryes or other people the which me
delen of witchecraft & of dyuynacyōs. The. vi. is þ
sacrament of maryage & as vnto þ ye shall cōsyder
yf ye haue holden eche other lawfully in keepyng
þ promesses þ ye haue promysed togyder. The. vii.
is the sacrament of enelyng called the sacrament
of the oyle and as vnto it ye shall consyder yf ye ha
ue honoured it whanne that the prest it bereth vn
to seke people and bozne suche reuerēce as it apper
tayneth.

¶ Here foloweth the .xii. artycles of the fayth the
whiche hath ben made & cōposed by the .xii. apostles

of our lord the whiche every crysten man and wo-
man is holden to knowe & to beleue stedfastly. .

The fyrste hath saynt peter made & cōposed
& it is this. I beleue in god þ fader almygh-
ty creatour of heuē & of erthe. The.ii. saynt Andre-
we & it is this. I beleue in Ihesu crist his only bego-
ten sone our lord. The.iii. hath saynt James made
& it is this. I beleue þ he was conceived of þ holy
ghoste & borne of the vyrgyn Mary. The.iiii. hath
saynt Johan þ euāgelyst made & it is this. I beleue
that he hath ben crucifyed & put vnto deth vnder
pons Pylate and was buryed. The.v. hath saynt
Phylp made & it is this. I beleue þ he descended
in to helle. The.vi. saynt Thomas hath made and
it is this. I beleue that he rose from deth vnto ly-
fe vpon þ thyrde daye. The seuenth saynt Bertyl-
meu hath made & it is this. I beleue that he ascen-
ded in to heuen and set hym on the ryght hande of
god his fader almyghty. The eyght hath saynt
Mathewe made and it is this. I beleue that he
shall come agayne for to Iuge þ quicke & the deed
The ny nth saynt James þ lesse hath made & it is
this. I beleue in the holy ghoost and in the holy
chirche catholyque. The.x. saynt Symonde hath
made and it is this. I beleue the comunyon of
sayntes & the remyssyō of synes The.xi. saynt Jude
hath made and it is this. I beleue þ resurreccion
of the flesshe. The.xii. saynt Mathy hath made & it
is this. I beleue the lyfe and the glorie eternall.

These.xii.holy artycles here oughte every crysten

creature byleue & holde stedfastly. & yf a man therein
haue doubte it byproueth hym to confesse & amende
to lyue in suche wyse in this blessed sayth in accor-
plyngge it in vertuous operacyōs so perfytlly that
a mā may purchase & gloze eternall. & whiche the
fader the sone & the holy ghoost vs graunt the whi-
che lyueth & reygneth & shall reygne one only god
in trynitye in the worlde of worlde. Amen.

Here after foloweth a ryght consolatory contem-
placyon in fourme of a dialoge / moche profytable
vnto a persone for to ouercome all trybulacyons /
made by the ryght venerable doctour Isidore whi-
che sayth in this wyse. What so euer that thou be-
whan trybulacyon cometh on the studye and rede
this lytell treatyse and thou shalte fynde that thou
shalte suffre nothyng in this worlde but that it be
conuerted to the in mercye In redyng it also thou
mayst purchase the vertue of pacyence and moche
edifycacyon to thy soule / and there ben introduced
two personages / that is to vnderstonde. The man
and Reason.

The man begynneth in cōplaynyng hymselfe:

Alas my soule is full of bytternes & of heu-
nes my spirite is chafed & brēnyng / my hert
hathe no reste / dysleace hardly posselleth me I am
set aboute w al ylls & with al myseryes I can not
tell where to become for to fynde refuge or socours
of so many ylls / for oueral where that I go / pouer

te & mylerte me oppreſſeth & perſecuteth in al ples
tyes & as þ shadowe foloweth my body in lye w
le cometh after me al myn yles & dolours & ſo they
leue me not & how be it that I haue not myſdone to
perſone ne cōtraryed another nor hurted neuer the
leſſe euery man me chaſeth vnto the ende & gyueth
me blame & dylhonour & in the place of helth I am
not cōforted of perſone. None gyueth me ſocours
of myn yles / ſayth is fayled and loſt. For trouthe
and Juſtice ben caſte downe & put out by the bren
nyng of Couetyſe and Auarice. None agayne ſa
peth vnto ſynne. Alas yles and ſynnes abyden by
punyſhed theſe curſed and peruers people ben ex
alted and honoured the gode and the Juſte ben put
in blame and oppreſſed by fals wytnelles and by
uſte Iugementes / Of whome may I demaunde
counſeyll and ayde whan all the worlde in leuyng
charyte forſaketh me & oppreſſeth & fleeth from me
whan I meke me & holde me ſtill without anſwer
vnto myne enemyes yet they be not contente / but
aſſayll and aſſaulte me of rebukes and of murres
without beſge ony thyng to þ prouoked my power
languyſheth by the dolours & woundes of ſo grette
trybulacyōs my ſoule is replenyſhed w meruay
lous drede. I poze myſerable man am put in exyle
vnto þ yoke / and conſtrayned vnto the werkes ſero
uyles / in coldnes / & labours / in grette perules & daſ
gers I haue loſt al my godes and am conſtreyned
to begge openly. There is none that hathe pytcon
me. I am abhomyable vnto euery creature. My
body is meruaylouſly toymented and tyrannyſed

admirable thyself for thyne of a thousande maner
of paynes. One sad payne thy bolacyf hath opprest
me of it in myght perceyue. O I myserable wherfo
re was I ever borne of my moder. O bethe whiche
I desyre to abyde / wherfore comest thou not to gyf
me an ende to my trybulacyon & mysery. There is
no consolacyon for me / for my dolour is infynyte.

Reason.

O foorer man wherfore dyssprest thou thyself so
moche in thy courage / wherfore arte thou so
mayhe in thyne aduersytees. A cue thyn heuyness &
put this dolour out of thyn herte.

The man.

Howe by what crafte / or by what counseyll
or by what reason.

Reason.

By all arte / by all reason / by all vertue / & con
staunce. Take courage & fyght y agaynst the
se dolours & trybulacyons tēporalles / & be stedfast
in eche case. Endure y egally y aduersytees & pros
perytees. Thynke not that thou suffrest this alone
& that none hath aduersyte but thou / for yf thou be
holde the semblable trybulacyons of other y shalte
bere so moche the more pacyently thynne owne. It
is no newe thynges of thy paynes and aduersytes
for me haue sene many suche. Thou hast many ex
amples afore the / y whiche teche y to suffre / & how
he ought to bere pacyently that y many haue suf
fered afore hym. The trybulacyon tēporall taketh
ende. And it is impossyble that thou beynge a man
sholde be without tastynge the bytternesse of thys

worlde: for doloure and heynesse be comune to
all people. Echone hath his parte/and there is none
but that he hath to suffre in this worlde. He that is
nowe borne & begynneth to lyue incontynent there
folowe hym many waylynges & dolours there is
nought but payne and myserie in this worlde. Ta
ketherfore and put before the reason & in thy dedes
let her be gouernour/for it behoueth vs necessaryly
to suffre/& by many trybulacions to enter in to the
realme of heuen/& yet be not these passyons & pay
nes of this worlde condygne to thy gloze that we
abyde. These aduersitytes & trybulacions of this
worlde be ryght profytable vnto vs. The peruersy
te of the curled kylleth the not/ but the lerneth and
instrueth and teareth. God woundeth enermore/&
correcteth those that he loueth and wyl saue/and
vnto theym sendeth trybulacions & persecutions
The golde is proued and pource in the founaile:
Thenne to the ende that thou mayste be clenfed &
poured from the ordure & foulness of synne thou
art poured in psecutions of trybulacyon. god sendeth
the these paynes to proue the/& therefore murmure
not and say not wherfore suffre I so many paynes
& pyles but yet knowe & confesse thy synne reknon
ledge thyne offenses and saye in this wyse I haue
not ben punished as I haue deserved. I knowe
that I haue more offended thanne I haue suffered
I endure not so many of tormentes as I haue
comyncted of synnes/knowe thou that murmure
in trybulacyon prouoketh so moche the more psec
of god agaynst the. And he the which suffereth pay

myghty these aduersaries be. For as moche the
more lyghtly god ys p^rferre to the Iustyce of god
that that thou suffrest. It is thy purge and moche
worthe is it vnto the. Thynke and also reduce vnto
the mynde the payne of all the worlde and loo
theym compayre vnto the grete paynes of helle. &
shalte fynde that thy payne be lyght and that thou
suffrest ryghte lytell ys thou redoubte thy paynes
kere theym of helle. And vnto that that thou haste
sayd before that the curled ben honoured and exal
led. Answer the nowe that of as moche shall
they be the more greuously wounded and tormen
ted in helle. & thou sholdest vnderstonde that thyn
aduersary hath no power vpon the ys god hym suf
fer not. For that & thou suffrest these debyltes dy
uerles. That is for to vnderstonde & thou arte tra
uayled with synnes where as thou languyest and
haste dyspleasure & heuynesse in thyn herte or elles
that thou arte persecuted of the curled. The hygh
Iustyce of god suffreth all that for thy demerites
so & enioy & thou be not perpetually dāpned in lyke
wyle thyn owne armaure fyght agaynst the. Thou
arte wounded with thy propre knyfe. Thou haste
folowed the wyll of the fleshe & for as moche thou
arte beten and scourged in the fleshe. Thou art pu
nyshed in that partye the whiche enduceth the for
to do synne. That is to vnderstonde. Examen thy
cōscyēce thynke on thy dede. Speke vnto thyn hert
cōsyder thy werkes. Thou dost no good dede thou
haste nothyng of Iustyce. Thou arte without sha
me. Thou haste done nothyng dygne of memory

Thou synnest dayly more & more. And thy pryde
cesseth not. Thou humblest the in no thyng / thou
lyftest the vp. Thou wrathest the / thou enflamest
the / thou cryest with an hygge voyce / thou arte not
content / thou arte euermore enuyous of þ welth of
another. Thou arte a detractour / a vantour / a bo-
ster / a iudicatur of other without mercy. Thou co-
ueytest to moche brennyngly þ goodes of the worl-
de. Thou arte. a gaderer thou hast neuer ynoughe.
Thou ledest not thy synnes / but thou augmentest
and encreasest them dayly / thou refraynet not thy
carnalyte and concupyscence. Cease cease lyghtly &
leue thy synnes Chaunge thy lyfe in good maners
gyue ende vnto thy cursed affeccyons. Consyder þ
greuousnesse & moxmyte of thy synnes. At the lest
whan thou arte beten knowe thy defautes.

The man.

I Unhappye & myserable knowe not what I
suffer for my demerytes I am Ignoraunte /
what I haue deseruyd. And I vnderstande not þ
the Justyce of god correcketh myn iniustyce. O rea-
son þ hast shewed it me well / thou hast it full wel de-
clared vnto me I knowe it nowe by the clerely I se
that / that is euydently & manifestly.

Reason.

O Thou man from whens cometh all this ad-
uersyte vnto the or all this tourment this ca-
lamyte & pouerte thou seest nowe the cause. It is
not a cale of auenture / thy trybulacron procedeth
of thy propre iniquyte how sayst thou is it not soo.

The man.

15
A Certaynly it is so. I see not who can agayn say
it. I can not deny it. I cōfesse þ it is trewe.

Reason.

Who is he þ shall denye it yf it be so / who shall
gayn say to a thyng manifest & knowen put
out than from the thy synnes / leue thy lechery & co
cupylcence carnall / & also clense thy conscyence.

The man.

Thou sayst well / thou warnest me well / thou
techest me well / and also I wolde fayne be
clene of synne & leue my curled customes / but I can
not for vnneth a man can leue that / that he is ac
stomed to do / so by a curled acustomaūce my natu
re is chaūged in to vyce. That with grete payne as
I byleue my vyces & synes haue ceased at one tyme.
Myn owne fre wyll leseth me by curled studye
voluntary. I am with synne fouled and polluted /
I was fre but of myn owne gree & wyll I am sub
mytted vnto the seruptude mortall. O I vnhappy
the whiche am acustomed in synne. And by þ blaūce
of synne. I am constrayned for to synne. The longe
acustomaūce of synne hath taken lawe and right
in me. I desyre often to aryse from syn / but I may
not resyst vnto my curled and abhomynable custo
me. The loue of good thynges draweth me to them
but the curled custome of synne draweth me abac
ke. My synnis be so enhardyned by long custome
that I wolde do well / but my synnes lette me and
suffre me not.

Reason.

Resyst agaynst thy curled custome & inclyna
cion with al thy force & vertue baynquy the

thy carnalyte by dolour/put agayne the fyre of lechery the fyre of helle. For the mynde of the fyre of helle quencheth the fyre of lechery. Thou shalt bere lyghtly þ̄ thynges that ben lyght/yl thou cōsyder well them that be more greuous/brynge euermore vnto thy mynde the sodayne and vncertayne houre of deth. For þ̄ laste day approacheth euermore. The deth is certayne and the houre vncertayne. Be wel ware lest thou be taken vnprouyded. For þ̄ deuyl the whiche tempteth man to synne/rauplyeth of tentymes sodaynly the synner. And he the whiche he enflameth them that lyue to do yll deuoureth sodaynly the that dye. How be it many are that dye whiche thynke lytell for to dye. Notwithstandynge that there be many the whiche go vnto pardycyon eternall. Kepe wel thyselfe fro fallynge in to þ̄ dyche in the whiche thou haste sene thy neyghbour fall. Repute the aduentures of other to be thy daunger and peryll/make thy garde of the pardycyon of another/amende the in as moche as thou mayste and wepe whyle thou haste the tyme do penaunce afore that hel the rauplye/where there is no place of pardon ne tyme of penaunce nor of correccion nor of recours of confessyon ne ony waye of mercy or of myserycorde.

¶ The man.

Thou sayst trouthe thou techeest me ryght a good thyng/thou shewest me a doctryne expedyente & ryghte necessarye. But I wolde knowe gladly yf there be remedye in confessyon & whether there be place or waye of penaunce for to retoꝛne to

Justyce & for to purge and make me cleane.

¶ Reason.

O Certaynly ye without any Doubte thou shalt fynde hope in confessyon for confessyon iustifieth the synner and gyueth hym pardon of al his synnes. In confessyon thou shalte fynde þe court of mercy of the whiche thou sholdest in no wyse despyse ne dyspayre. For dyspayre encreaseth synne / & is the moost greuous of all synnes. Put me awaye thenne thyn Iniustyce and haue hope of saluacyon eternall / for there is none so greuous a synne / but that there is foude pardon by confessyon how be it that thou be replenysshed with all ylles & horryble synnes / yet thou mayste retourne vnto penaunce & by penaunce thy synnes shall be purged.

¶ The man.

O A myscheuous and myserable I haue left & losse all good hope my courage was broken & brused by dyspayre / but I begynne nowe to haue hope agayne to obtayne pardon. I put my trust in the mercy of god / and yf it please hym to haue pyte on me and ayde me. I am dysposed to retozne with all myn herte vnto hym.

¶ Reason.

O God wyll the graunt / that thou desyrest and to make an ende of that thou haste begon & gyue ayde & cōforte to thy desyres and to thy good wyll. Enploye the than whyle thou haste tyme. Requyre of god mercy & pardon / nowe whyles that thou arte in þe waye of mercy / do penaunce & wepe thy synnes / and also baptise thy soule in clere teares

washe the bestymment of thy soule soyled by synne in
the fountaynes of wepynges and of waypynges.

The man.

A Las my soule þ thou arte greuously spot-
ted & soyled with horryble synes & merua-
lous byres & with foule iniquytes þ arte charged
The whiche fyrste shall I begynne to wepe. For I
am not suffycient for to thynke agayne the num-
bre Innumerable of my cursed synnes / þ rudenes
of my body hath resembled all my teres in an hyll
in suche wyse that they may not sprede abroad my
courage is endulled & hardened by suche fallow þ
it may not be molesyed nor made softe in no maner
my soule is all troubled & all out of wytte. O my te-
res where be ye / you kepe you in / where be ye the
fountayne of wepynges / water me with waypyng
sprynkel myn eyen with teres. For amonge al other
I am fallen the moost depest with paynes / and yf
þ tourmentes of hell ben suffycient for to punyssh
myn ylles and my synnes. There is none offence
more greuous than myn. I haue so moche offeinded
that in regarde of me there is no man a synner and
I excede al other. I haue verely wel deserued pay-
ne / the doloure / the sclypyte / and also the trybula-
cyons that I endure. And that is well employed
For I haue sought that that I suffre. By the maner
that I haue synned I am greuouslye punysshed
and yet am I moche lesse punysshed thanne I haue
deserued. My gyfte is moche greater than is the
vengeaunce that man taketh of me / whan that I
thynke on the ylles that I haue comytted. I suffre

nothyng after my deserte. But alas there ben soo
manp other thynges the whiche tormente me mo-
re Incomparably. The whiche that fereth me hor-
ribly vnto the whiche none ylle is semblable vnto
the whiche all payne is incomparable. The whiche
procedeth all dolours & exceedeth all tormentes.

¶ Reason.

What thyng is þ/that thou ferest so moche
and thou redoubtest so strongly. The whi-
che putteth the in so grete heuynes.

¶ The man.

Ifere the grete Jugemente of god/the derke
Journey/the ryght harde Journey ful of byt-
ternes & of dolour/no we nry payne that is present
tente me in soder my payne to come me tourmenteth
& fopleth moche more. O my god haue pyte on me
byfore that I dye/byfore that Dethe take me/byfore
that hell deuour me/& byfore that I lese myn enten-
dement for the grete enormyte & foulnes of my gre-
uous synnes I doubte moche thy grete Jugement
for whan the Juste with grete payn is saued I nry
scerable syner where shal I dare approche or where
shal I flee/what shal I doo whan the terroure of
thy grete Jugemēt shal come what shal I say what
tyme that I shal be brought befoze one soo strepte
& Juge/cursed be þ Journey that euer I transgres-
syd the comaundementes of my god. O Journey de-
testable the whiche hathe me procuded in this wo-
rld the whiche haste presented me vpon the erth for
there is no trace of synne but that hath ben gadered
withyn me myscerable. I promysed in my baptyisme

of myn owne good wyll to put well in the lath of
the cōfidenentes of god / & renouice the deuyl &
all his pompes and also I haue dys honesty and false
ly lped / for I haue not holden that that I haue pro
mpled by my synnes many a soule hath ben losse
¶ All ye blessyd sayntes of Paradyse / praye vnto
god for me that he wyll receyue me vnto mercy /
and to pardon my synnes / and to extende vpon me
his mercy and that he yelde me not after the mul
titude of my synnes & iniquytes. ¶ my poore soule
who shall haue pyte on the what shall he be that
the shall comforte . ¶ my god forgete thou me not
noz leue me not in the grete puyssaunce of the deuyl
of whome thou hast bought me so derely with thy
precyous blode. And I knowe þ myn offences ben
intollerable & meruaylously grete & greuous. But
thy holy mercy is aboue. Thou arte all mercyful it
is thy proprete for to pardon and for to do mercy /
Howe many wrongeful synners lechours & other
haue by thy goodnesse receyued mercy grace & par
don. And than my dere lord & redemptour Denye
me not that / that thou hast gyuen to so many. I re
quyre the that it please the for to hele my soule / for
I knowe that I haue offended. Alas. alas yf thou
haue regarde to myn iniquytes / what shall he be
the whiche theym may sustayne / whan in lyke wy
se vnto the regarde of thy examynyng the iustyce
of the Juste is not sure. Also some of thyn aūgelles
haue ben instant / and also thou haste foude in them
inquite. The sterres of the skye in thy presence be
not clene. Than by a greater reason I vndygne my

terrible and abhominable crueltie / the chylde of
humayne bermyng & of wretche / the whiche haue
daryen synne as the flode / and dronke my shame /
and inqwyte as the water. O souerayn lord reme
ber the that I am erthe / dunge / pouder & ashes / &
take compassyon of my fragylyte corporell. Thou
knowest the besyger that I am in. Thou seest how
I am wounded & howe I languyshe / pleaseyth it
the for to sende me medecyne curable / & to gyue bre
to my maladye heith couenable.

¶ Healon.

O my frende now halke thou moued me with
cōpassyon by thy teares & tendrest myn herte
by thy wepynges / god by his buksonnes & wyl graffe
te pardon of thyn offences / and grue the his grace
kepe the well from fallynge agayne. Soyle the no
more after the wasshynge of lā nētacyon retourne
thou nomore vnto thy bonet after the waylynge
of penaūce for vnprofytable bayne & nothyng is &
penaūce the whiche & syn folowþge deilyteth & in
fecteth & the woude renewed is as incurable he the
whiche syneth often w grete payn may he aske par
dō whā he it demaūdeth / for he deserueth it not / al
so the werke is not perfepte tyll that cometh to the
ende. O thou man cōsyder well euermore thy dede
knowe what þ arte and wherfore thou arte create
in this worlde / do soo moche that thou be luche as
god the made / kepe well thy fayth / flee all crroures
& all thynges & whiche the may enduce to do syne
Murmure not agaynst god / he that thou callest &
request by thy fayth denye hym not by operacy;

on/do that thy werkes ben Juste/and loke that in-
quyte defile the not. Gyve neuer consent unto car-
nalyte/and also fle his debytacon/refrayne thy lo-
kes and fere to lese thy soule consyder that it beho-
ueth the for to yelde accounte of thy thoughtes and
coyptacons. Caste downe the subgeycon of spene
euermore & incontynent as it cometh unto þ breke
and bruse the hede of the serpente. It behoueth for
to hyde craftely the begynnynge of the fyrste sug-
gestyon. For yf thou gyue no sente unto þ thought
lyghtely thou shalt relapse unto the werke. For the
body may not be corrupte yf the wyll be not fyrste
corrupte. Here well and vnderstonde that I saye/
We clene kepe the from fylth & vncleennes noz soyle
the not with lecherie / & yet lesse with fornycacon
for it were better for the to dye than to lese thy soule
by incontynence. Chastyte Joyneeth the man to god
& the realme of heuen is promysed vnto chastyte &
is the syster of aūgelles / yf thou fele peraduenture
the nedylles of the fleshe / put ayenst them þ myn-
de of the deth/the grete Jugement of god / the fyre
of hell perpetuell & the horryble dolours of þ same
& with that praye to god incessably & late oryson
be thyne armours. Arise thou at mydnyght for to
pray vnto god thy maker. Wely thy selfe to pray &
to fast. for orayson often made hy deth and bracketh
the craftes of the deuyll / & generally orayson away-
leth agyanst all ylls. Also gyue not vnto thy body
saturacon of meates dyllycous ne of drynkes dy-
licatyues close þ lacke or it be ful chastyse thy body
by sobernes & by abstynence / for þ mayst not ouer

come by temptation of the flesh but only by vertue
of abstinence. The affectyon carnall generateth by
abundance of meates lecherie hym acrafteth and by
force guerneth and is euermore neyghbour unto
satyrpe / and by the drynkyng of the wyne the
courage is greued / lecherie is moued and hym nour
rysheth / the more wood a man putteth on the fyre
the more encreaseth the flame / & byfore all thynges
the eyen ben the fyrste darteres of lecherie. The lokes
make thy thought to be dysordrate & also woudeh
thy herte thou sholdest not than byholde no woman
nor any other thyng by concupyscence & also thou
sholdest not thynke to desyre any thyng ne to coueyte
yf thou wylte be clene & assured of fornicacyon by
dyscepte of body and of lokes. For yf thou holde the
nere yf serpente thou shalte not be longe without to
be harte. And yf that thou go nere thy fyre as thou
seest of yron so sholdest thou be molten & hyde thyn
eyen for ryght often that the voluptuous may not
do the aquayntaunce and belynes it dooth. More
ouer yf ydle man is ryght soone rauysshed in lecherie
But the trauayles by labours is not so enclined to
voluptuousnes & therfore it behoueth to kepe the
well frome beyng ydell. But exercise thy selfe in
good werkis and profytables & with that occuppe
to studye & rede dayly in the lawe of god for the les
son shall shewe the that thou oughtest to leue and
that thou oughtest to doo / & that where vnto thou
sholdest pretende yf shalte profyte moche in redyn
ge so yf thou do that / that yf there redyst. For truly
the herers or reders of the lawe shall not be rusty

fyed / but also only the doers . That is to saye those
the whiche accomplishe the lawe by operacyō hereaf
ter also yet the behoueth necessaryly to be founded in
humyltyte for humyltyte is þe foundacyō of al vertues
repute the by humyltyte the leest of al other & prefer
the not vnto ony persone. Externe all other aboue
the how be it þat it be so thou be aboue theym and I
say the well that yf thou holde the with humyltyte
thou shalt haue the glorye eternall. Kepe the from
dostyge / from bayngloze / from ambicyō / fro elacyō
ne graunte not to thy selfe ony good dede. Nor
gloryfye þe not of thy good dede. Descende in hase
by humyltyte. To the ende that thou mayst mount
on hyght in glorye. Humble the vnto the ende that
thou mayst be lyfted vp on hye / and lyfte thou not
vp thyselfe for drede that thou be beten downe / for
who so hym exalteth he shall be beten downe & ma
de meke / and who so hym humbleth he shall be lyft
vp and exalted. He that falleth frome an hye place
he hurteth hym so moche the more / as pryde hath
made for to fall the sayre aungelles þe whiche were
on hye / downe in þe profoudyde and depnes of helle
& humyltyte is euer more lowe / and therfore it may
not fall. Nowe knowe thou well that god almygh
ty is dyscended downe humbly in the fornie and in
the semblaunce of a seruaunt and hath ben meke
& obedyent tyll vnto the deth. And therfore yet þe
behoueth hym for to folowe / be it pleasaunte vnto
the ende that thou dysplease not almyghty god be
thou sorowfull whan thou thynkest on thy synnes
Couer thy body with þe habyte of penaynce & why

che is charpe & the whiche it correcteth well / weare
the heare / ype upon the erthe / the pouder with the
pouder / and the ashes in the ashes with syghynge
of herte / be thou as redy to lamente as þ art redy
to syne / for after þ sekenes it behoueth to make the
medecyne / haue euermore fere of synes past & com
mytted / for þ knowest not whether they be pardo
ned of god / assure the not haue thou incessable hope
on the one syde / & fere on the other syde. for þ fere
of god shall amende the euermore & shall reprove
the synne and yelde the man prudent & thoughtful
Trouble þ not in thy sekenesse / but thanke god and
despye rather the helthe of thy soule than of thy bo
dy. Yf that thou haue prosperyte exalte the not ther
of. And yf that thou haue aduersyte / drawe not bac
warde nor chaunge the not for ony thyng. But be
thou redy for to receyue all aduētures. Purpose in
the that there is nothyng but that it vnto the may
come. Muple the agaynst all fortunes / and agaynst
al trybulacyōs for to come & after cōsider by what
maner þ mayst endure them. To a wyse man it ap
pertayneth to prouyde þ perylls & daūgers. For
yll vnpurwayde heteth downe the strongest / & ther
fore apparayll thyn herte vnto good & vnto yll. To
the ende that thou mayst well ble with all þ that vn
to the shall come & the whiche it shall please god to
sende þ. Yf Jre the wolde moue yet the it behoueth
to refrayne & to let his mouyng & all Impetuosyte
of furour. And yf þ mayst not aboue al auoyde thy
Jre at the leest amoder the / be þ pacient benygne
& tempred. Endure thy rebukes & derispons & so

them baynquyſſhe by dyſſymulynge: Receyue the
arrowes of Iniurye vpon the bocker of pacyence/
and put the ſhelde of pacyence agaynſt the knyfe
of tounge. Yf a man ſpeke vnto the Iniurye, an-
ſwere not. And be thou not aſhamed / for þ ſhalte
ouercome þ ſoner by holdynge thy peas. Conſyder
well thy bleſſyd ſauour & redemptour Jeſus and
þ ſhalte not cōplayne of thyne Iniuries. For at all
tymes that he hath ſuffered for the whan that men
hym ſmote in his holy and precyous face for the.
Whan that his body was torne for the / whan men
ſpyt in his face / whan men mocked hym / whanne
men crowned hym with thornes / whan men con-
dempned hym vnto the bylapyous and ſhamefull
deth / and whan that men nayled hym with grete
nayles on the croſſe he neuer ſpake worde / but euer
more kepte ſcyence & prayed for them the whiche
hþ crucyfyed. It is a grete vertue yf thou parden
that a man vnto the hath myſdone and alſo yf thou
auenge the not whan thou mayſt do it. Thou ſhalt
ſuffre all trybulacyons the more lyghtly yf þ thynke
that they come vnto þ for thy myſdedes / whan
a man doth þ wronge praye vnto god / make oray-
ſon. And whan a man curſeth the gyue thou bene-
dyccyon / ſurmounte the ylls of another by thy go-
denesse / whan a man doth the Iniurye open benyg-
nely thy herte for to make it voyde. for the wounde
how be it that it be greuous euermore whan it is
open it is ryght ſoone heled / & made hole. But the
wounde whan it is cloſe it greueth meruaylouſly
the perſone. And of as moche the more as a man ta

ereth as moche the more it groweth. **D**ylcouer þ
than of that vnto some person benygneþ and also
beware thou hyde it not in thyn herte. **Y**f thou ha
ue offended another reconſyle þ with hym by hum
ble prayer / pardon thou gladly vnto hym that the
demaundeth pardon / to the ende that men the par
don / and how be it that he that offendeth demaun
deth the not pardon neuertheles thou ought to par
don hym with good courage for the loue of god put
out all rancoure of thyn herte / for hateded or ran
cour departeth men fro the realme of god. **H**ate ap
peleth hym not for paſſyon / nor for martyrdome /
ne for the ſpyght of þ ſhedynge of the blode of hym
the whiche he hateth. **Y**f that thou be ſtryken with
Enuyte herken what it dothe. **E**nuyte makethe ly
tell the ſoule and eatethe his wytte it hurtethe the
thought and it corrupteth as the peſtylence & gene
rally it byenneth all the braunches of vertue . **B**ut
agaynſt Enuyte it behoueth the to haue charyte. **T**o
the ende that it dyſpleaſe the not of anothers helth
kepe peas with euery creature. **B**e not lyght to ac
companye the by loue with manye. **B**ut kepe euer
more the place of conſtance. **D**rawe yf thou can the
hateful vnto peas / & accorde þ dyſcorded. **B**e thou
merciful in affeccyon and ſofte in wordes. **F**le all
maner noyſes / for they do quenche the peas and al
ſo enflamme the bondes of hate. **E**nioye thou the
not of the Infortune of thyn enemye that god ma
ke not reſozne his Ire vpon the . **F**or who ſoo hym
enioyeth of þ trybulacyon of his enemye / he is forth
with redy to do hym Iniurye. **H**aue compaſſyon of

hym the whiche is in trybulacyon. And also com-
playne the dolour of another as thyn owne. In all
thy dedes folowe the good & rule the after the exam-
ple of sayntes. Beware thou sclauder not another
ne suffre not the curled name of the forsake the fa-
uour of the people / estudye more to be good than to
be sayd good & do soo that thou be yet better than
men saye / demaunde not whether men shall exalte
the or whether men shall despyse the / be thou not
ouercome by fauoure or brused by betuperacyon /
for who so appetyteth not he is neuer stryken wth in-
iurpe thynke thou not to be good for as moche that
men reporte the so / but Juge the by thyn owne con-
science. Semble not nor sayne no holynes by straū-
ge or vyle bestymēt / but shewe thyn owne profes-
sion and thy lyfe by habyte and by thy maynte-
naunce. Thou sholdest kepe in thy goynge and in
walkynge of the waye of sympleclic and in thy lyfe
purenesse / and in thy mayntenaunce graunte and
humylte. for men se the fassyon and also the cou-
rage of a man by his habyte and by his lyfe in his
mayntenaunce. Sclaunder not thou another by
thy manere of doyng. Make thou not men the to
beholde & also gyue thou not to another mater for
to bacbyte eschewe the curled fle the cōpany of inen
specyally of those the whiche enducen vnto synne /
and seke the company of the good. for with the ho-
ly thou shalte be holy / and with the yll thou shalt be
yll. ¶ That is a grete daunger for to be conuersaūt
with them that ben yll hym behoueth moche better
to be hated of the than to folowe theyr company &

also whan a man hath ynough of good dedes for
to abyde with the good dedes in lyke wyse þ com/
pany of those that ben yll causeth to do many ylls
for who so toucheth the ordure or fylth he is incon/
tynent spotted & soyled. Close thyn eres to the ende
that thou here nothyng that is ylle. Flee foule wor/
des and dys honest. for bayne wordes and dys ho/
nest corrupteth the thought. And man doth that ly/
ghtly that he hereth wylfully. Suffre no boyde thy/
ge to passe thy mouthe the whiche may gyue lett þ/
ge / or the whiche is not expedyente / or the whiche
may be to sclaunder of the herers. for it behoueth
the to gyue a strayte accompte of the leest ydle wor/
de. And euery creature also of that that he hath spo/
ken and done. He the whiche repenteth not his ydle
wordes he falleth forth with in to horryble synnes/
And he the whiche clymeth not the lytell defaultes
he cometh from them and cōmytteth greater. for
euermore the lytell synne engendyeth þ greter syn/
Do so that thy saynges may be good and profyta/
ble full of good & vertuous doctryne and in no thy/
ge reprechensyble but in all thynges edyfycatyfe &
agreable vnto the herers. kepe the well that thou
sclaunder not another by thy tunge. And also be
thou wyse in spekyng. Thynke before that thou
spekest what thou shalte say. And also take thou he/
de vnto thy mouth / and be thou mayster ouer thy
tunge. Holde thy peas tyll that thou be demaūded
And whan that thou shalte speke kepe no longe ser/
mon. for in multytude and habūdaūce of wordes
there fayleth not synne. In the rennyng streame is

gabyed ryght sone the grauell and myze/and the com-
mocyon of the see engendzeth grete peryll and fere
full daunger/and to moche rayne wasteth þ goodes
Happence causeth to make a bryfe & shorte sermon
And to moche speche is all folye. Mesure than thy
wordes and weye that that thou spekest/transgres
not the maner for to speke/put out of thy tunge all
Detraccyon. And also let not þ defautes of another
hynder nor hurte the. Bacbyte not the synner/ but
haue compassyon on hym/ and þ defaute that thou
seest in thy neyghbour fere and doubt lest that it
be in thyselfe. It is a meruaylous greuous synne
of Detraccyon. And therfore Justely every creature
it repreueth and blameth/ and it is compared vnto
a hounde. for as the maner is of a dogge & of a hounde
for to byte and for to bay. In lyke wyse is it of
the Detractour/ to byte & to rente/ whan thou wylte
backbyte another/ fyrst beholde thynne owne synes
& yf thou be moued to bacbyte another behold fyrst
thy defautes. For thou shalte neuer bacbyte perlon
yf thou cōsider thyselfe wel & yf thou know it wel
Here not these Detractours/ nor gyue none audyence
vnto these murmurantes. For of one selfe payne
bothe the Detractours and the herers shalbe punys-
shed. Nor demande not of that þ whiche toucheth
the not. Nor bely þ not of curyositye for dredde lest
thou lese thy maners and thy vertues by to moche
enquerynge of the besynesse of another. Also it beho-
ueth the dilygently to flee all maner of boudes &
lesynges/and for ony thyng that vnto the happy-
neth kepe the well from lyenge/and defende not þ

sonne of another by any subtilte of beggynge for
fayth is lost by mylthynkynge & errour is brought
in / & trowth is put downe & destroyed and all that
that dyscordeth vnto veryte is synne / yf the lawes
spyles condemne the false sayers & punyshe the
lyers and Japers / how moche thykest thou / shoulde
suche people be punysshed of god & which knoweth
all werkes & wordes before whome hym byhoueth
too yelde accounte of all ydle wordes and too be for
them ryght straptly punysshed the mouth & whiche
profereth bourdes or lesynges sleeth the soule and
byngeth vnto perdyce on all those the whiche that
ben lyers / be thou thanne veritable in thy worde
dysceue not noz put not in errour no maner of per
sone by leyng & also kepe the well from swerynge
leue custome to swere / for it maketh often tymes
perurpe / lette thy worde be / it is soo / or it is not so /
veryte hath no nede of grete othes / and the wordes
faythfull holdeth the place of a grete othe doo the
good the whiche that thou haste promysed byfore
be not lyghte in wordes and heuy in werkes pro
myse not that / that thou mayst not do / thou shalte
be moche dyspleasaunt to god yf that thou vnto hym
yelde not promesse / they the whiche accomplishe
not theyr promesse ben of the nombre of the infy
deles and mescreauntes better it is nothyng to as
uow thanne not for to accomplishe his bowe and
therfore restreyn thy fayth from cursed promesses
& chaunge thy determynacyon whan thou hast yll bo
wed do not that / that thou haste frowardly bowed
for & promesse is nought whiche is accōplyshed by

synne ne profer not ne thynke yll wordes in thyne
herte for all yll thynges done secretly shal be shewed
manifestly and openly. The stones where by thou
passest shall not hyde it / the walles shall shewe it &
yf these men wyl holde theyr peas the beestes shall
tell it / and where as thou synnest secretly / god hym
selfe is there wytnes. For he the whiche hath made
the depnesse knoweth all secretes. That that thou
thynkest in thyne herte / or that that thou doost secretly
he knoweth all. That that man purposeth in his
herte he knoweth it. And yet moreouer that that a
man knoweth not in hym selfe he it knoweth and
seeth / and how be it that the open renoune blameth
the not. Neuerthelesse thyne owne conscience the
condempneth. Thou nedeste neuer for to be sorre
yf thou haue thy conscience clene & assured of good
lyfe. for good lyfe yeldeth euermore y man Joyous
But the conscience culpable is pricked with his ow
ne offences. If thou perseuer in the vertue of Justy
ce. Thou shalte neuer haue heuynesse. And yf that
thou lyue well / there is no payne in the worlde nor
yet the deth b the sholde fere. Graunte all thy good
dedes vnto the grace of god and not vnto thy me
rites. Yf thou wylte augment thy vertues declare
them not / kepe in holdynge thy peas b that b mayst
lefe in shewynge it / shewe thy vyce with thy herte
by confessyon / & confesse the of thy thoughtes. for
the synne declared and confessed is ryght sone helyd
But vnto the contrary thy synne kepte secreete in thy
conscience is augmented euermore. For yf b synne
holdē in thy conscience is lytell yet it becometh grette

But yf thou shewe it by confessyon yf it be grete it
becometh lytel. Also it is of necessitye yet more to es
chewe the synne than it is to correcke it. for it is bet
ter that thou flee synne than it is h̄ thou it correcke
for drede lest whan thou haste it comytted y can
nest not it amende. The blaunce of synne is with
grete payne baynquysshed. And also a man leueth
with grete payne that that he is accustomed to do le
ue thy synne of the thyng the whiche hath ben lon
ge doubted. And also thynke well one thyng after
that thou do it. But yet tary not to do good werkes
for dylacyon for to do well noyeth dysfereth and
letteth to do that the whiche is necessarye & expe
dyent for to do. Often the cursed custome is couer
ted in nature but by good acostumaunce man sur
mounteth & chaungeth this cursed nature. And by
force hym to acostome to do wel man leueth the cu
stome to do ill. All thynges gyue place vnto blaū
ce in luche a wyse that that a man doth with grete
payne and dyffyculte of his body by the blaūce of a
dood custome a man it dothe lyghtly and Joyously
Example. The persone the whiche fasteth seldom
yf he take a courage to fast & so perseuer. iii. or. iiii.
dayes. He shal fast after lyghtly and easly. And in
lyke wyse of all other good dedes as it is to aryse
arly to make prayer & prayson to were the heare
and so of other / there is nothyng better nor more
swete than lapyce. And also nothyng is more bytt
ne worse than foly. Ignorauce is moder of errours
& nourysshed w̄ byces the prudent man appercey
ueth all ryght h̄ settynges for & the man Imprudent

is lyghtely deceyued. Man maye not eschewe the
thynges Inuysybles yf a man know them not by
by sapience / and that is a souerayne good dede for
knowe & preynde that that a man ought to excheu
& an extreme mylerye to be ygnorant of þ whereto
a man ought to pretende / loue thā sapience she shall
shewe her to the. Paūt her cōtynually & she shall in
structe the. Lerne that that thou cannest not to the
entente that thou be not Jugged doctour inutyle &
be thou audytour before doctoure. Forsake not the
scole for to lerne or to teche / for yf þ saye to other
the schyence that thou receyuest in thyneres thou it
encreasest and augmentest in thyself. Sapience is
enlarged & also augmented by þ beyng dysstrybu
ted / but she is dymynysshed & lessyd by þ retaynyng
and hydyng. Do so that thy werkcs procede thy
wordes & that that thou techest by wordes thou it
sholdest shewe by example of operatyō for it suffy
seth not to prayse that that thou spekest yf thou pro
ue it not by werke. Instructe and teche these other
in suche wyse that thou kepe well thy selfe / and le
thou lese not the vertue of humylyte & also vse not
the derke wordes that thou dysplease the symple
people / and that thou offende not þ wyse people for
the sermon sholde be of the capacitye of the hearers /
dyuers wylles desyre dyuers doctrynes and enery
creature ought to be taught after his vocacyō and
after his estate / a man sholde cōsyder þ dyuersyte
persones. And also ought a man to declare vnto al
people thynges manifest & open. But the thynges
couert derke & secrete a man them sholde shewe to

fewe people. Be thou at all tymes appoynted vnto
Instruccyon and vnto doctryne / & also lette not þ
hour passe / but that thou vse the study of doctryne
in techynge other. Or in lernynge for thyselfe. Ac
shame the not to speke that that thou cannest well
sustayne and demaunde that that thou cannest not
for by vlynge together a man lerneth that that
he knoweth not in lyke wyse the thynges whiche
that ben harde. Be thou not curyous for to demaun
de thynges that ben secrete. Also be ware lest thou
enquyre that þ the vnderstondynge & wyt humayn
may not cōprehende / and also leue the secretes the
whiche the holy scripture hathe not declared. Nor
desyre not for to knowe that the whiche is not lefull
for to knowe. It is a greate daunger of curyosyte
for it enduceth þ persone vnto heresye / & also trou
bleth þ vnderstōdyng by peryllous deuyles put out
partynacyte of wyl to baynquyshe and to be the
mayster in the dysputacyon & condescende forth w
vnto trouthe . Nor gayne saye not vnto the thyng
Just / and also be not contente to set at nought the
good ryghte of another . Studye to dyspute and
not to surmoūt. Loue better to here than to speke
& here at the begynnynge and speke laste. Se thou
honour euery man after his meryte and his desert
Gyue reuerēce cōpetente vnto þ moost grete degre
and also bere honour vnto euery persone after his
estate & his dygnyte submyt the and obeie vnto þ
moost aūcyentes & accōplyshe theyr wyl in al good
cōmaūdemētes. Ac consente thou not to do yll by
the cōmaūdemēt of another howe moche purssuēt

that he be but whan a man the cōstrayneth by tor-
ment. for it is moche better to dye than to do synne
and to be dampned eternally. Those the whiche do
the synnes ben not aloonlye culpables. But also
those the whiche there vnto consente and bothe the
doer and consenter shall be punysshed bothe of one
selfe payne. Studie more to be honoured graciously
of thy seruantes than to be dredde. for reuerence
engendyeth loue. And dredde hate. There where dre-
de is foloweth hardyelle & desceperacyon / & ther-
fore amoder the in thy lordeshyppe. Gouverne well
thy subiectes by souerayne boūte: and so holde thou
euermore manere / bothe in doctryne & by attemper-
aunce. Repardon not to lytell nor to moche but hol-
de a rule in all thy werkes. In lyke wyse vnto the
regarde of goodes also þoughtest not to be to mo-
che Immoderate. for the good thynges be comen
& those that were good ben yll by þe blaunce out of
reule. Take hede euermore what thyng thou shol-
dest do / or whan / how / & howe moche longly do all
thy werkes by dyscrecyō / for vertue without dyscre-
cyon holdeth the place of vyce / the lawe & reaso shol-
de baynquyssh the cursed custome & to go byfore
do to another in lyke wyse as thou woldest a man
sholde do to the / and be to the, suche vnto other as
thou desyrest that other sholde be vnto the / ne noye
no person by thy wytnes and do not vnto another
that that thou woldest not that a man dydde vnto
the ne defende person agaynst þe trowth whan thou
doest Iugement / beholde the cause & not the person
and kepe aboue all veryte. Ne chaūge thou not by

trybulacyon ne by gyftes for þ gyftes maketh man
euermore for to transgresse the trowth do Justyce
alonely for to haue eternal remuneracyon/and gy
ne neuer thy Jugement withouten mercye and be
thou more Juste thanne nedeth of very ryghte for
all that the whiche is to moche is hase after the exa
mynacyn of Jugemente ought to folowe pyte par
don ought to a moder the strapte payne / be thou
also as mercyfull vnto the defautes of another as
thou arte vnto thyne owne/ & also Juge þ no per/
son in thy herte/ whan thou pardonest to another
thou haste pyte on thy selfe/ thou shalte be mesured
of suche mesure as thou mesureste vnto another &
yet more straptly. Make fyrst good enquest and go
de informacyon of Justyce/and also cōdempne not
ony personage befoze that that he be well examy/
ned. Fe Juge no persone by suspeccon. For he the
whiche that is accused is not alwayes culpable but
onely he the whiche that is ouercomen. These thin
ges Doubtfull thou sholdest theym leue in the han
des of god. for it is he the whiche that shall many
fest and shewe all thynges secretes and hydden &
he the whiche that knoweth the herte a man sholde
ben proued by reasons verytables and the whiche
that ben declared by ordie of Jugement and it is
not of necessity for to byleue these other whan that
they shall be trewe. Accomplyshe humbly the besy/
nes the whiche vnto the be enioyned and / receyue
deuoutely the offyce the whiche vnto the is charged
Be thou obedyente vnto the wyll of almyghty god

and to his despensacion / and also dyspose all thy
thynges with an herte peasyble and be not of cow
rage Inpetuous. Leue thou those honoures the
whiche thou mayste not haue without synne. For
vnto the moost greatest degre without ony boubte
is the moost gretest daüger / and Iugement shal be
Done ryght straptly vpon those þ̄ whiche haue pres
lature for those the whiche ben rychest shal suffre
the strongest tormentes. He the whiche hathe mo
ste receyued shal yelde the moost greatest accounte
There ben greates perylles in the honoures of this
presente worlde. And of as moche as a man hathe
ben the more grete in honoure of as moche hym by
houeth to endure the more grete payne & the more
greuous tourmente. The hye tree is moost beten
with the wynde. And the hye toures whanne that
they falle they bruse theym more greuously thanne
the other / and the hye mountaynes ben more often
greuously stryken with lyghtenyng and with tem
pestes than those that ben more bale. Enuy descen
deth anone vpon the man pupssaunte. That is for
to saye that a man hathe lyghtelye Enuye vpon
hym / and not withstondyng that he tryumphe of
the gloze of this present worlde / and that he shyne
of golde and of precyous bestymentes and that he
hath gardes watchyng aboute hy / and that he be
acompanied with many seruautes. Neuertheles
he is euermore in payne and in dystresse. The felv
cye of this worlde is shorte the gloze is farlyng &
the pupssaunce tempozall is frayle. Tell me nowe

where be these emperours / these knynges / these prynces
these grete lordes / these grete marchantes & al
these myghty men of the worlde / these ryche people
of the worlde they all ben past as the shadowe and
the smoke & ben vanysshed as a dreme . These ry-
chesses and tresours haue dryuen many people in
to peryll & to exyle. The desyres of tēporall thynges
trouble and let mānes wyt. Thou shalte haue euer
more rest of thought / yf thou fast fro the y^e ryche
of this worlde / and also thou shalte pull the downe
from the noyse of erthely goodes. For it happeneth
but seldom that these possessours of ryche be at
rest. He that setteth his loue in erthly goodes he ta-
keth no dylectacyon in god almyghy his saluour
For none may embrace the worlde and Jhesu cryst
to gyder. For the loue of god than renounce all other
thynges and for the loue of hym that the redemp-
take thyne hertefro y^e worlde. None herte / thought
nor desyre sholde departe the from god. But from
the all that the whiche may lette good purpose. Be
thou dede vnto the worlde and the worlde vnto y^e
and also regard no more the gloze of the worlde
thanne he the whiche is deed. forsake that whyles
that thou lyuest whiche thou mayste not haue after
thy dethe. That that thou hast thou it sholdest haue
in attēpraunce & to do almes dedes vnto the poore
for the loue of god. For suffre not to departe for y^e
ony poore heuy or boyde. For y^e temporal goodes be
comune & therfore destribute them vnto euer y^e po-
re creature. For chose not one more than another
to gyue thyne almes to / lest thou leue hym whiche
it oughte rather to haue & the whiche hath moost

grete neede therof. For thou arte incertayne on who
me thou bestowest it best / or for whome thou plea/
sest god moost. Gyue thyne almes without grutche
and cause that thy benyuolence be greater than þ
gyftes. For thy werke shall be reputed suche as thy
intencion hath ben. Be the whiche gyueth heue/
ly leseth the fruyte of remuneracyon. It profyteth
the nothyng if thou do damage vnto one of that
wherwith thou fedest another. For suche almes is
no thyng profitable. But it sholde be more soner
vnto thy cōdamnacyn / what thyng so euer thou
doest do it for the honoure of god / & onely for to ha
ue the gloze eternall / and not for the prayse of þ
worlde. For if that thou demaunde thy rewarde in
this worlde thou shalte lese in heuen thy remunera
cyon. The rewarde of the Juste vnto the is promy/
sed in heuen & not in the erthe. But amonge all my
techynges thou sholdest vnderstonde that synne is
purchased by .iiii. maners in herte / & is wasted by
.iiii. maners in werke within the herte of the person
it is despyed by suggestyon / by dylectacyon by con
sentyng & by accyon or hardynesse to defende & su
stayne it / þ suggestyon is made by the deuyll & it is
to say temptacyō. The dylectacyō is made by þ fles
he. The consentynge by the spryde / and the accyō
or hardynesse for to defende it is by clacyon & pry
de for the gylte the whiche sholde be dedefull & to
gyue fere vnto a person it maketh hym to enhaunce
and in enhauncynge hym to be proude. but in þ en
de by the enhaunsynge so he dycepueth the persō
and hym causeth to fall greuously. By the .iiii. man

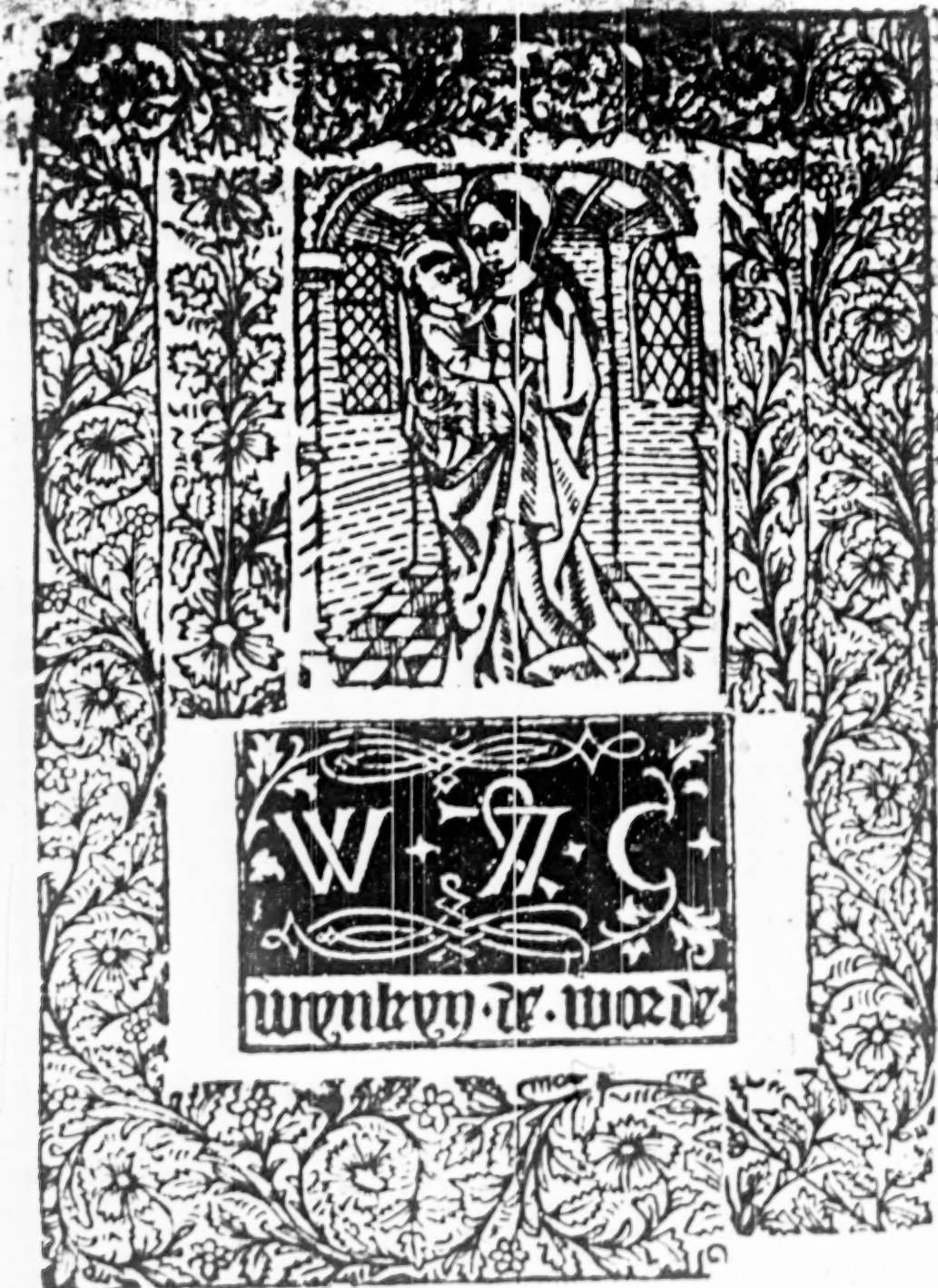
ners was Adam the fyrste man dyspoled of the robe of innocence. for fyrste the serpent tempte þ woman that was in suggestyon. The woman that is to vnderstonde. Cue therin toke dylectacyon/ada gaue the consentynge. And after whan he was requyred of god to confesse his synne and that he had done amysse he wolde nothyng do but he excused hym vpon the woman/ & the woman vpon the serpent/ & than in lyke wyse as the serpent tempted þ woman. In lyke wyse now the deuyll couertly presenteth the tēptacyon in hertes humayne. And as Cue her deyled. In lyke wyse sensuallte carnalle taketh her dylectacyon. And in lyke wyse as ada þ had auctoryte aboue his wyfe gaue þ consentynge In lyke maner whan the fleshe the whiche is aboue þ spyrte is rauysshed in dylectacyō þ spyrte is enfoyled & falleth from his rectytude. And after as whan Adam was requyred to confesse his synne he wolde nothyng do. And also of as moche as the spyrte that is vnderstōde by Adam is vniopned & departed from the trouth of as moche he is þ more peruerfly endulled by his presumpcyon and hardynesse. And in lyke wyse by four maners maye it be synne as by werke. Fyrste a man cōmytteth syn secretly in his courage in couaptyng and despyrnyng thynges vnleful. Secondly from that a man doeth it manifestly & openly nothyng beyng therof ashamed. Thyrddly a man hym accustometh and enhardeneth by cursed customaūce. And fourthly by false opynyons a man endureth hymselfe & so becometh obstynate in suche wyse that a man it dothe

of estymacyon. And these maners here to synne
whiche ben done secretely within the herte shewed
by werke / that vnto vs ben shewed by the synne of
the fyrst man Adam. And it is to be vnderstande &
touchynge the thre fyrste maners of synne / a man
hym .kepeth or araiseth in ony wyse falsly. But the
fourthe manere is ryghte peryllous / and with gre
te daunger and dyffyculte may a man torne agay
ne. And of that haue we exaniple in the gospell. /
For we rede that our sauour & redemptour Jhes
su cryst araised thre deed persones. The fyrst was
the yonge doughter of s pynce of s archynagoge
within the house. The seconde was the yonge sone
of the wydowe withoute the gate. And the thyrde
was Lazar within the sepulcre / but he wolde not
rayse the fourthe. Thou sholdest also eschewe the
seuen fyrste synnes the whiche Adam commytted
That is to vnderstonde Pryde / whan he loued bet
ter to be vnder his owne Iurysdyccyon than vnder
the Iurysdyccyon of god / sacrylege whā he byleued
not that that god vnto hym hath spoken homicide
whan in synnyng he slewe hymselfe. fornicacyon
espyrytuall whanne he breke the integryte of hys
thought. Theft whanne that he toke of the apple
the whiche that vnto hym was defended. Auarice
whan he appetyled for to knowe more than he ou
ghte for to knowe. And glotony whan he ete of the
apple defended and for as moche he deserued that
the erthe was cursed in the werke and also was ba
nysshed from Paradyse and chased in to the vyle
erth the whiche was the place of breles & after his

deth he descended in to lymbo of helle / knowe thou
also that there is moche to do to lyue well in this
worlde and that the waye is streyght for to goo in
to paradys / and that is a very greate peryll for to
coupte / desyre the goodes of the worlde / kepe the
well than for to desyre the thynges of another but
gyue thyne owne goodes vnto the neddy & do almes
Dede dyspyse the playes of the worlde & loue rebu-
kes & iniuries & bere them paciently for the loue of
god flee the honoures of this worlde with the glo-
rye of that for she deceyuable and also her poyntes
and pleasaunces. For they ben vnprofytable and al-
so cursed / loue better to be dyspyled for the loue of
god than to be honoured for the loue of the worlde
noz susteyn not noz harken flaterers honour those
the whiche that men dyspylen and dyspyte and al-
so pardon them with good herte the whiche do vs
to the ylle / and afterwarde whan that thou haste
done al these good dedes here ne graunte þ not them
vnto thy selfe. But repute theym vnto god . Take
thou hede now and thynke on thy dede / thou haste
receyued admonycyon. I haue gyuen vnto the the
rewe to lyue. There is none ygnorance now that
the maye excuse . For thou knowest what thyng
thou shouldest do / and howe thou shouldest lyue and
therfore be thou not from henceforth Imprudent &
ygnorant. For I haue taught the the lawe the whi-
che thou oughtest to holde and folowe and after the
whiche thou shouldest lyue. And also I haue shewed
the what thyng thou shouldest do / and what thyng
ge thou shouldest leue . Thou haste the knowlege of

the commaundementes of god and so lyue Justely
And therfore kepe the well that thou offende god
nomore from this day forwarde beware that thou
forsake not the goodnesse that thou knowest & that
thou despyse not by cursed luyngge the good that
thou knowest by this boke. Retayne the gyfte of scy
ence the whiche thou hast receyued. And also accō
plyshe by werke that that thou haste lerned by my
exhortacyon. And yf thou so do than shalte þ there
in fynde fruytes ryght solytarye and after that the
gloze eternall withouten ende. Amen.

¶ Here endeth þ boke called the comfote agaynst
trybulacyon: Curynted in London in flete strete
in the spgne of the sonne by Wynkyn de Worde.



W S C
wenken de worde

et de la haine et de la rage et de la tribulation



Ms.